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They Are Not Dead

An Editorial

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For April 18—Standing by Christ Today

(Matthew 26:36-46; John 18:10-12)

THE CRUCIAL TESTS OF LIFE

Jesus was heavy of heart when he partook of the last supper with his beloved twelve. A few hours ahead he was going to suffer by one He had considered a friend. Then He saw ahead the taunts of His foes, and the tears of His followers. As He looked at the group of men around the table eating their last meal together, what were his thoughts? How dramatic the dipping of the bread in the common dish, the foretelling of the betrayal, the trembling inquiry, "Lord Is It I?"

Peter, dear, dear Peter and his dangerous impulsiveness. He could do things, draw a sword, or walk on the water, but he could not wait. The tyranny of immediacy often keeps our Lord's best from us. If Peter had thought more and talked less he would have done better, and he would not have had so tortuous a way back to his Saviour. We sometimes say to boasters, "Don't crow so much about what you are going to do." I often wonder if this episode of Peter's is not the origin of that expression. Peter seemingly thought denial a heinous sin, but failed right there. How about the other disciples, not one of whom denied Him? No but they forsook and fled from him. That hurt too.

Man is made to help man: think of the Son of Man, in this dark hour, asking for human sympathy—"WATCH WITH ME." Here is the action of the drama. From the fellowship of the table, the company goes to the garden and separates into three groups. The largest far out, Peter, James and John somewhat closer, perchance with eyes of dread, but Jesus "went a little farther." Here were three helpers, who became helpless, because they were asleep, and Jesus was needing them so much. How sorrowful must have been His voice when He uttered the words—"Watch and Pray." The spirit was willing, but the frailty of man showed itself this night by failing.

Here is the beginning of several agonies that the Christ is to suffer in rapid succession. This one is the agony of loneliness. How full of pathos, "Could ye not watch with me an hour?" How relieved we are when the heavenly visitor came and ministered to Him.

It seems as if He went a little farther for our benefit. This is true of all those who have benefited the world. Mothers know how to go farther. Sometimes they are lonely too. How the sensitive ones suffer when those they love fail them. I am glad that Jesus stayed awake. How comforting it is to know that God neither slumbers nor sleeps.

Neither his spirit nor His flesh failed us. Thank God, Peter found his way back and went a little farther, even if it did mean the cross for him.

WILLIAM J. SAYERS.

For April 25—What the Tomb Revealed to John

(John 20:1-17)

VICTORY OVER DEATH

Christ appeared eleven times during the forty days after His resurrection. The first appearance was to Mary Magdalene early on the first "Lord's Day" the world ever had. However, before she saw Him, she had some misgivings. When she looked and saw that the tomb was empty she ran to the beloved disciple, John, and to Peter. They returned with her quickly. Youthful, lovable John arrived first, but he waited for Peter whose impulsive courage took him into the center of things. John followed the example he set. Shortly after her missionary trip, Mary came to the garden, where Paradise was regained. She was weeping, still thinking, that someone had stolen Christ's body. Stooping to look, she saw two angels who asked, "'Why weepest thou?" They knew that the time of weeping was passed, and the time of rejoicing was at hand. If we only knew more we would sorrow less.

In answer to the angel's question, she replied, "They have taken away my Lord." How pathetic! How forlorn she had been until Jesus had cast out the evil in her. How forlorn she was when she heard Him on the cross say, "It is finished." Tears of failing faith were falling fast. There was not much left —folded linen has little comfort. Nothing can take the place of faith in Christ. There is no substitute for Jesus, He alone has the words of eternal life. Take away Christ and the cross and we have no Christianity.

When it was darkest within her weeping soul, she heard a voice coming from someone standing near, that she did not recognize because of her tears. But the voice spoke her name "Mary." Then she knew and said "Master" for she knew that she had her Saviour again — a Saviour that could not be taken away. The black-out was over, the Son had dispelled all darkness, within, without. Never again would anything separate her from the presence of the living Christ. We need a Saviour that cannot be taken away.

It is wonderful to think that God knows us by name, and that we are never lost in the crowd and that His followers know His voice.

Seek Jesus among the living, never among the dead. Meet Him, greet Him, serve Him. Jesus liveth and is alive for evermore. Prayer is not conquering God's reluctance to give us life abundant. It is taking hold of God's willingness to give us life eternal.

"Life is ever Lord of death,
And love can never lose its own."

WILLIAM J. SAYERS.

THIS EASTER

All symbols pall before the broken heart,
All sacraments grow tasteless mixed
with tears,
The cross becomes a rack to tear apart,
The grave a welcome bed for unlived
years.

But He who drank the cup and broke
the bread,
Who gave Himself upon the cross in
pain,
Refused the grave, Oh world, He rose
instead
That life for us might never be in vain.

He never rests. He walks each road
and street,
Enters each door and stands beside each
chair
To answer every problem we may meet,
No desperate end beyond His touch and
care.

Yes symbols fail, but life is real and
true,
Though pain and sorrow, dust and ash
return
To earth, Love has a worthy work to do,
The realization of the good we yearn.

So let this Easter tell us more than lore
Of lilies, tell in no uncertain word,
"He lives! The One your life is
waiting for . . .
He lives! Here! Now!" till every
heart has heard.

—LELIA S. MARSTALLER.

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They Are Not Dead

DO you mean to say that leaves will grow on those trees—those dead trees there along the street? Such was the question of astonishment from one who had in mid-winter moved into the North from a tropical country. Who for the first time saw these northern trees bare of leaves and therefore of course dead, and was told that in the very near future those "dead trees" would be out in full leaf. With what incredulous interest must have been the waiting for such a miracle of nature to happen.

Much as our neighbor from the tropics was surprised at this miracle in the natural world so were those who associated with Jesus astonished again and again as they witnessed him do the impossible.

We are now nearing the annual observance of the events connected with our Lord's resurrection. Our modern methods of celebrating this triumph of life over death have become so prominent as to almost overshadow the observances of other events in Jesus life—even that of his birth.

We do well to review again and again those momentous events. But as Russell Rees well says, in his article "Will Easter Come," "*Easter* will come as a high spiritual festival only to those who are sensitive enough to see it and hungry enough to long for it." Jesus did many "mighty works" in his day but at one place "He did not many mighty works because of their unbelief." So it is today—there must be faith.

The followers of Jesus should keep constantly in mind that he was always the giver of life. He came to give it abundantly. This term was in no sense limited in its meaning. To Jesus it was all inclusive. If we have become accustomed to think of his miracles as limited to the physical world alone we should at once revise our ideas for most, if not all, of his really significant "works" were wrought in the *lives* of men —they were indeed resurrections from "death to life"—crucifying the old man and raising the believer into a new life, as Paul would put it. But in every instance this spiritual miracle was for men who hungered and had vision and faith.

It was a long process, but Jesus ultimately made of those Galilelan fishermen the founders of the Christian Church. Those men had many things to unlearn and many new conceptions to grasp. But at last they gave up the traditional conceptions of the nature and character of the Messiah and his kingdom and so thoroughly accepted the spiritual interpretation that they gave their lives for it. They became immortal in time and eternity.

That night on the housetop the visit between Jesus and Nicodemus was more than an evening's social call to be checked on the calendar. No mighty work of Jesus equalled the change wrought in the heart and the theological thinking of that teacher in Israel. The same significant change took place in the life of Saul of Tarsus. Few of us can even begin to realize the fundamental changes necessary to bring these scholasticly trained men, and others of their class, across from the rock ribbed theology of the old school of Judaism to the spiritual realism of Christianity.

Mary Magdalene and the woman of Samaria may not have been slaves to the same sin, or the same types of sin, but they represented a class of people over whom the spirit of Jesus brooded with spiritual results. It seems that Jesus never met one so "down and out" or "up and out" but that his life giving power—his resurrecting power was equal to the need.

Matthew and Zaccheus, tax gatherers for the Romans, were undoubtedly despised by patriotic Jews. They probably should be listed among those "realists" who argue that there is money in it, someone is going to get it, and I might as well get my share. What can be done with such mercenary characters? Jesus had the solution. He made of one an apostle and of the other a conscientious business man and loyal follower.

These and millions since have indeed been raised from the dead—from a death of far greater consequence than the death of the body—into newness of life.

Under the influence of Jesus millions whom we class as hopelessly dead are not dead, for under the warming influence of His love and the miraculous touch of his hand these will spring into a life that is eternal.

"Verily, Verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Will Easter Come?

By Russell E. Rees

EASTER may be said to be two things; it is on the one hand an astronomical phenomenon, and it is on the other, a high spiritual festival. The first of these impresses us greatly. Do we not say, "Well the weather will not clear up until after Easter," or "It will be a late spring because Easter is late this year." It is also a signal for the shifting of fashions, and the Easter parade is a very real thing in all our communities.

Now the coming of this astronomical phenomenon is as indubitable as the vernal equinox. The earth tips on its axis and the rays of the sun shine more directly upon the earth, and lo! this Easter comes. All you have to do about it, is merely to sit before your calendar and tear off the months and presently you have your Easter. "Seedtime and harvest, winter and summer shall not fail while the world stands."

So we blithely suppose, as one of my sons did when he saw this question, "Of course Easter will come." But if you happen to be thinking about Easter as High Spiritual Festival, you will be far less garrulous and certainly less cocksure. For high Spiritual Festivals do not follow the calendar. You cannot sit down by your calendar and tear off the months while an inevitable equinox brings you another Easter. Nineteen hundred times since the death of Christ the relentless revolution of the earth has brought up the cosmic Easter. But who would be so foolish as to say that nineteen hundred times the High Spiritual Festival has come to the Christian Church? And as a Christian Church, and as Christian individuals it is this profoundly spiritual sense in which we are chiefly interested.

Probably the first thing to say is that great spiritual experiences are always intimate personal experiences. Transfigurations come to individuals, never to mobs. Even on Mount Hermon it was to Jesus that it came, and only indirectly to Peter and James and John. In the light of this we may answer right off that Easter will not come to American Protestantism, nor to the Society of Friends, nor to the Five Years Meeting Group, nor to one of our Yearly Meetings. In my own Yearly Meeting there are over twelve thousand nominal members, many of whom, and perhaps most of whom are not even mildly interested in High Spiritual Festival. If you see them outside their meetings you cannot tell them from the rest of the community. They are materialistic, selfish, egoistic and spiritually insensitive. We may as well not deceive ourselves longer about it. The only Easter many of them will find will be an astronomical phenomenon.

But some will find Easter this year. To these who are sensitive enough to see it and hungry enough to long for it, it will come like the tide, surging in, filling the bayous and the beaches, lifting the boats and small craft that are stranded there, and bringing life and immortality to light. It may not be dated, for there is no particular reason why it should arrive on any stellar time table. However, on the other hand, I think God is not opposed to times and seasons, and I see no special reason why it might not come on the first Sunday after the first full moon after the vernal equinox. The important thing is not the date but the desire and the decision of the individual Christian.

To whom will it come? Well it will come first to those who, by an act of decision, prepare for its coming. It is as simple as this. If anyone will say, "I want to know what this is all about and I want to experience the joy of Easter this year," he has made a first great step toward it. The highway to hell is not paved with good intentions, old saws to the contrary notwithstanding. A good intention when it becomes the focus of the heart and mind and strength is the highway to heaven. To burn one's bridges behind, and to say "This one thing I do . . . " is not trivial and meaningless; it is the way toward High Spiritual Festival.

The Holy Spirit can still work miracles in consecrated hearts. If we will make our lives available to God, even we will be surprised at what happens. And today is the day of salvation, now is the time to prepare for Easter.

The Churches have also been right in seeing that if the true Easter is to come we must learn how to eliminate the incidental and find the real values of life. I make no particular brief for abstinence from meat or candy or movies during an arbitrary period of forty days. But I do insist that our lives get cluttered up with so many things that we are often like Yankee Doodle who "vowed he could not see the town for so many houses." And occasionally we need to cut ourselves down to necessities or at least to essentials, in order to see more clearly.

Now it is doubtful whether you can fasten onto the Eternal at the point of meat and candy and movies. Let me propose an arbitrary beginning. In the few days left before Easter why not take the Gospel of John and read it a chapter or two a day, giving time afterward for reverent meditation and ending in prayer growing out of what you have read. Do it early in the morning so that the flavor of it may be in your mind all during the day. See how many times it recurs in your waking hours. Maybe it will also be the theme of your night time prayer. If you find you have to give up something to find time for it, do not hestitate. Remember you are seeking a High Spiritual Festival and it is worth somewhat of self-denial. Coupled with your previous decision to do this one thing it will prove rewarding.

During this same time one should deliberately undertake to cultivate his capacity for vision and insight. When you step out of a lighted house into the dark you are at first quite blind. But the human eye has a capacity for vision, even in the dark. As you go on the pupil of the eye expands and soon you will see remarkably well although the darkness is very deep. Now the spirit also possesses amazing capacities for vision. The reason you do not see well may be merely that you have too long depended upon the artificial lights of society, and perhaps your eyes need the discipline of darkness.

Certainly many religious people have crippled their vision by too close dependence upon what George Fox loved to call "notions." Creeds are dangerous when they take the place of individual thought. Many people never have seen because they have depended upon such artificial aids to sight. Their crippled vision is especially evident on social issues. It is almost past believing to us today that most of the leading churchmen of the eighteenth century supported the institution of slavery. John Woolman went out of the house after dark and discovered that the soul could see for itself, and that what it saw was sometimes truer than the things it had blindly followed before. He was not afraid to "trust the soul's invincible surmise," when he saw. And there came to the world a great new illumination.

Many of the artificial lights, upon which we have depended, have gone out, or at least flicker fitfully in the gales that sweep the world. New vision is desperately needed, and we have a capacity to see! What a time in which to live, and what an opportunity to turn up new souls with the "seeing eye." The axioms by which the world has lived are open to question, and it may be that we are the people through whom the new light should come. At least, looking, toward this High Spiritual Festival of Easter we should cultivate the capacity to see the new truth that God is breaking forth into the world.

In a certain Seminary the young men sometimes greeted each other with the question, "Have you taken the Leap of Faith?" It is a good question. For

there come times when we must act as if certain things were true, even when we lack positive proof. I doubt if anyone can prove to you by an irrefutable logic the proposition of a spiritual universe, or the love of God, or the significance of Jesus Christ, or the supreme worth of personality. But there comes a time when you must take the leap of faith in regard to them, and say, as for me I shall act as if these things were true. I shall believe in them and I shall pattern my life on them. You will not be alone. Many others have done it before you, and as they have done so, they have found the ground to be solid under their feet.

You have to do that too in the matter of this High Spiritual Festial. You may get somewhat on the way by an act of decision, and farther still by eliminating the incidental and by cultivating the capacity for vision, but at long last there comes the time when you must step out upon an assumption. And the ground is solid under the feet of those who go out to meet Easter that way. The new life, the new power, the new strength is there, and Easter can come if only our purpose is true and our efforts sincere and our faith strong. Yes, Easter will come, not to all, but to those who believe the promises and are willing to accept God's great gift of renewal.

"Christ Died for Our Sins—Was Buried—Arose"

By Albert L. Copeland

JESUS in His humanity felt all man's needs. In His deity He supplies them. In that He died and was buried He experienced subjection to the mortality of humans. Of all those whom the world counts as its saviours in any sense the same can be said. Jesus is not unique in that He died, or even that He died as a martyr, for countless others have done the same. He was not unique in His burial. Rock-hewn tombs had received millions before Him. In two most significant things Jesus was unique. His death was "for our sins, according to the scriptures," and "He rose again the third day, according to the scriptures." In His humanity He died, but it was in His deity that "He by the grace of God, should taste death for every man."

Jesus' crucifixion and resurrection are near together. In the purposes of God they are outstanding incidents in the being of the Eternal Son, and at Easter time Christians rejoice as they celebrate their anniversaries. These two events with all their implications may well be called corner stones of the foundations of the Christian church. Inseparably connected to these are two other events, corner stones also, the virgin birth of Jesus and His gift of the Holy Spirit on Pentecost.

The death of Jesus was atoning and redemptive, not because He was man but because He was God. To this death He had been dedicated "from the foundation of the world." The nature of God's being was undying so it was needful, if the Son should partake of human experiences, that He should humble Himself, so "God sent forth His Son, born of a woman," and the Son, who was the Word, "became flesh and dwelt among us." The virgin birth of Jesus is the divinely established prerequisites for His power to atone for sins through His death, and to provide for man's glorification through His resurrection. That the power of Jesus may be applicable to human needs and experiences the scriptures show that through regeneration and baptism by the Holy Spirit man may be saved and empowered to give undivided love and service to Jesus Christ the Saviour.

The salvation of man, by nature committed to sin, is a God-sized task. No man has ever saved himself nor can he do so. Humanity must be saved by divinity, if at all. Sin must be outdone by holiness. Mortality must be superceded by immortality. The earthy must give way for the heavenly. Corruptibility must be succeeded by that which cannot be disintegrated. Death must be swallowed up victoriously by life which is infinite in power and existence. Easter promises all this and lays foundations for acceptance of its promises.

The resurrection of Jesus was the natural and inevitable incident which certified the purpose of His death on the cross and the efficacy of His precious blood shed for our redemption. The death of Jesus becomes a mere spectacle of generous sacrifice of a human life unless He who died on the cross is the same as He who was with the Father "before the world was." The power of the cross depends upon the nature of the God-Man who died upon it. The power of the resurrection depends upon the nature of the God-Man who rose from the dead. Pentecost for its power must depend upon the Christ who promised to implement saved believers with the Holy Spirit who would dwell in them, who would purify them in body, mind and spirit, and would lead them into truth, and would interpret and apply the saving grace which Jesus made available for men.

Paul found spiritual certainty in the fact that Jesus died for men's sins. If men had not sinned Christ would not have died. Jesus interpreted His death as the inescapable necessity caused by man's sin. Paul preached Christ crucified as "the power of God, and the wisdom of God." Paul went beyond this when he preached the resurrection of Jesus and reasoned that all the power in the cross was void unless He who died to atone for sin also rose to carry on to glorious triumph the power of an endless life. "If Christ hath not been raised, your faith is vain, ye are yet in your sins." Thus does Paul make the resurrection of Jesus validate the blood of the cross.

It is well that Christians rejoice at Easter time. This season brings two extremes in the uninterrupted being of the eternal Son close together and in startling contrast. On the cross Jesus descended into the depths of humiliation. "He was numbered with the transgressors, and He bare the sin of many." He suffered the intolerable agonies of one nailed to a criminal's cross. In His deity He suffered the far greater agony of having His holy spirit stained with the sins of the whole race, and because of this self-appropriated guilt His Father hid his face from Him! Having tasted death in all its spiritual bitterness He gave Himself into the Father's keeping and yielded up His life. On the third day after burial His life and power were gloriously operative, and with a body which continued His identity, but was no longer limited by His humanity, "He showed himself alive after His passion by many proofs." Many eyes witnessed His departure from earth to return to heaven, and ten days later the Holy Spirit added the indisputable inner evidence that He was alive for evermore.

Through the grace of God Easter joy may come to us. Through the death of Jesus we may become recipients of His life. By the evidences implanted within our spirits by the Holy Spirit we may become witnesses to the glorious truth of Easter, "Now is Christ risen from the dead." "Therefore, * * be steadfast * * your labor is not in vain in the Lord," for He lives to make it sure.

In Germany itself from 50 to 100 persons have gathered in the church of Pastor Marvin Niemoeller, now a prisoner of the Nazis, to pray for him every night for the last five years.

Changes in Cuba

By Merle L. Davis

HIRAM and Janet Hilty are the successors to a long list of American Friends, who, during the last forty-three years, have contributed a number of the best years of their lives to the beginning of Friends work in Cuba. This roster of Quakers includes such names as, Martin, Jones, Martinez, Pain, Holding, Haworth, Pretlow, Terrell, Ellis, Joyce, Purdie, Woody, Cox, Ratliff, Lawrence, McClean, Hadley, Haviland, Lindley, Mendenhall, Pickering, Pickett, Reeder, McCracken, Wright, Davis, Macy, Farquhar, and Votaw. They have given a total of 517 years of service. As a result Friends in Cuba

SYLVESTER AND MAY JONES

are quite firmly established with a yearly meeting which has been growing for the sixteen years of its existence. Within the yearly meeting are a relatively large number of substantial Friends who are among the progressive thinkers in Cuban life. For even a longer period the Friends schools have been giving to the nation a growing list of young men and women who are becoming leaders in their respective professions.

During this time there have been two distinct periods and we are now entering into the third. While the characteristics of these three periods of development are different yet they have merged almost imperceptibly into each other.

The beginning was marked by the buying of property, the construction of buildings and the founding of institutions. The missionaries did nearly all the work. Not only were they the workmen on the buildings, but also they did the preaching, directed the schools, taught the classes, were the Sunday School teachers, and the chairmen of the committees of the meetings. They were constantly pouring out their lives in rude physical work and in leading a small group that gathered around them into paths of deeper spiritual appreciation of Christian living. Three groups of workers stand out in those days of beginnings—Zenas and Susie Martin, Sylvester and May Jones, and Emma Martinez.

EMMA P. MARTINEZ

It is quite significant that one of these founders, Emma Martinez, has continued there through all these years, and that Sylvester and May Jones have returned to Cuba at this transition time between the second and third periods. After

HENRY AND ALMA COX

introducing Hiram and Janet Hilty to the Friends and the problems there, they will return to this country.

The second period was characterized by a rapid expansion of the number of the American workers and of the institutions which had their embryonic beginning in the early years. Twenty-nine different Friends from the United States served in Cuba during this period. Twenty were there at one time. Most of these served as pastors and teachers. But the outstanding characteristic of this period was the gradual turning over of these responsibilities from the hands of the Americans to those of the Cuban Friends as they advanced in education and became "pillars" in the church.

Henry and Alma Cox, who have recently retired to this country, may be mentioned as representatives of this middle period. They gave thirty-two and thirty years, respectively, to the development of Friends there.

As Hiram and Janet Hilty begin their work, their responsibilities will be those which are characteristic of this new era among the Friends of that country. Their main duty will not be to construct buildings, nor to establish institutions, nor even to hold official positions within the churches and schools,

HIRAM AND JANET HILTY

but to come to understand and appreciate the people so that they will be a source of inspiration and strength to the Friends there through the force of their own personalities rather than official position. They will seek and train others to be officials. They will be the contact persons between the Friends there and the Mission Board in this country as the latter continues to decrease its control in the development of

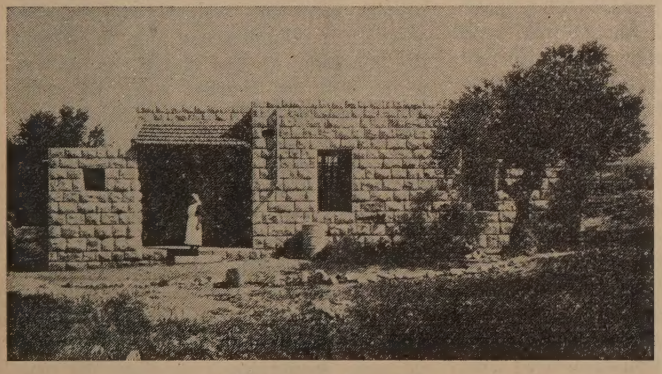
the institutions maintained by Friends in Cuba. As evidence that there is no distinct line of demarcation between these three periods of development, it will be necessary for Hiram Hilty to serve as the pastoral leader of the Holguin Meeting until he can find and possibly prepare another for that responsibility.

Prominent in the life of the meetings in this period is the presence of many second generation Quakers. The sons and the daughters of the convinced Friends who have come in "from the outside" have grown up in the Friendly atmosphere. It has been their natural environment and they feel at home in it. They have attended meeting from infancy and the conversation in their homes has been helpful to their understanding of Quaker ways and attitudes.

One of the most notable qualities of our Cuban Friends is their profound gratitude for the services of all those who in the past years have given the best of their lives in this service of love. As they take greater responsibility for the direction of their work their greatest desire is that there shall continue to be a very close tie of friendship and companionship with Friends elsewhere, and especially with the Board and its representatives who have brought them this far.

Elihu Grant Memorial

ON the evening of March 12, The Syrian Relief Association of Boston held a supper gathering of some native Syrian dishes, lentils, a salad, native bread, coffee and oranges. For this a hundred people paid 95 cents each. After supper there were a number of short speeches from both Syrians and Americans—all friends of Elihu Grant. The reason for this gathering was to start raising a fund for Village Welfare work in Palestine to be carried on as a memorial to the life and work of Elihu Grant and his love of Arabic speaking people both in the East and in this country.



CLINIC AT BEIT UR

There is already a nucleus of such work in the village of Beit Ur in the District of Ram Allah, Palestine. Here is a modest stone house, erected by the villagers themselves, equipped by the Government and occupied by a well trained native nurse whose salary, up to the present time, was met from relief funds raised by Elihu Grant for the poor and suffering peasants of our so-called Holy Land. This native nurse lives in one end of the house, the other end being a clinic or dispensary. Here women and children come daily for treatment of sore eyes and other ailments, for the care of babies in their mother's arms and for teaching along health lines.

It is now hoped to expand this work to be more like the Village Welfare work carried on in Syria and Lebanon by students and professors from The American University at Beirut. These trained workers go out into rural communities to help the farmers to a better idea of agriculture, to help mothers in the making of healthy homes, to improve sanitation and to establish clean drinking water centers. Necessarily, most of this is done during the long summer vacation but the students and teachers are very enthusiastic about it and have the fine backing of the President of the American University. The workers pay their own way but the tent and equipment expenses are met from a fund raised from contributions. The expense of a single unit for the summer's work costs about $500.

At the Syrian relief gathering in Boston over $400 was raised at the very outset. This organization is made up of loyal American citizens of Syrian origin whose devotion to

ELIHU GRANT

both countries is a beautiful thing to watch in operation. They are modest, capable and generous, many of them friends of Friends. Their esteem of Elihu Grant was great and many have been the evidences of love for him since he was taken from us. At the time of his funeral at Haverford there were two groups which said they had $25 each to put into flowers, or if Almy Grant preferred, they would contribute it to any cause in which Elihu Grant was interested.

Better health and hygiene was one of the phases of Palestine life in which Elihu Grant was interested, as well as in our Friends Mission at Ram Allah and in his later Archaeological work in the country. He often wished for a village nurse, and occasional visits from a doctor, and help for the farmers to improve their crops.

Elihu Grant first appealed to the annual meeting of the American Friends Board of Missions in 1938 to establish relief work among the peasants of Palestine. The Board warmly approved his suggestion and the welfare work was begun in cooperation with government agencies. Approximately $3000 was received for this purpose. Since his death Almy C. Grant has expressed the desire to help make possible the continuance of the deep interest of her late husband. As a result the Executive Committee of the Mission Board approved in January, 1943 the establishment of the *Elihu Grant Memorial* through which this relief work might become more permanent, as a project to make life more livable and more worthwhile to a very needy class of people.

If any who read this account of this plan to carry on some village work in Palestine as a memorial to Elihu Grant care to contribute to it, please communicate with the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana, or with Almy C. Grant, 111 West North Street, Stamford, Connecticut. All checks should be made payable to the American Friends Board of Missions and designated for the Elihu Grant Memorial.

Leadership Training in China

By Dr. George W. Sparling

IT is an axiomatic statement that the Christian Movement must have Chinese leadership if it is to endure in China. The Movement was begun by Christian leaders from other lands and for many years it was entirely dependent upon them. Missionaries came as emissaries of the Christian church in the West to institute the Christian Movement in China which would ultimately become indigenous. During the past generation there were but few signs of Chinese leadership, especially in West China, but the need for it was early recognized by those who had begun the Movement.

Again, it was recognized clearly that if the Christian Movement is to become really rooted in China, it must have relationship to all walks of life. Education is the basis of the culture of any land and the basis of Christian culture will be Christian Education. For some twenty years Christian work was carried on, in Szechwan, largely as a preaching exercise, but it was soon found necessary and possible for the Movement to use other means and to enter other spheres. Some thirty years ago, it was decided that, besides preaching the Gospel, it was necessary to seek to Christianize education and medicine in China or, in other words, to educate young leaders who with a Christian viewpoint and a Christian experience would go out and impress these professions with Christian ideals and spirit. For this purpose our Union university was established and classes were admitted where young men and women were trained to become leaders in the church, in education and in medicine.

For a generation of university life, the ideal of Christian service has been held before students, expecting that those who would leave these halls of education to go out and organize and teach schools would do so because of an urge to enlighten and uplift the young people of their generation. Young men and women would prepare themselves to be physicians and surgeons with only one purpose, and that is to relieve the suffering of those who come to them as patients. And all through the training, emphasis has been laid upon efficient preparation. Efficiency is a Christian achievement and our institution has always insisted upon careful preparation for successful service. Today, hundreds of graduates have left the university, who during the years of their undergraduate work were studying in a Christian atmosphere of service and devotion and who today are seeking to reproduce this spirit in their own work. How far they are successful it is difficult to say for we have no way of measuring but we have every reason to believe that, because of their vision and devotion, the Christian Movement is receiving new life and new impetus in China and is rapidly becoming a Chinese Christian Movement.

In many towns there are Christian hospitals where the motivating spirit is service and devotion and no one can estimate the effect that this may have in recommending the Christian message to the Chinese people and in making the practice of medicine a Christian enterprise. And many schools have been established by our Christian graduates where pupils are taught the Christian message of love and service.

We hear on all sides today that the Christian church is welcomed by the Chinese community and we believe that is so, largely because of the expression given to Christian truth in the words and lives of graduates of Christian schools, colleges and universities. As one Chinese thinker said, "We recognize a difference between a graduate of your Christian institutions and a graduate of other schools. Your students have a spirit of service which has not possessed the majority of those who come from other colleges." They have caught a vision of their own land permeated by this spirit of service and from them it is being gradually passed on to the large masses of Chinese people.

Besides this, we have the work of preparing special leaders for the Christian church, those who will spend their lives in the work which will be carried on by the church and in dispensing the word of life in sacrament and service. For the preparation of those leaders a Theological College has been established which is associated with the university. Students of the college take their academic work in Arts subjects in the university. They mingle freely with the students of the university and are one with them in the religious and social life.

The special institution needed to lead the Christian Movement and to give the inspiration necessary to make it a success and to realize its purpose is the Church, and to establish this church has been one of the chief aims of the Christian enterprise. In this work also, at the beginning, leadership rested with the representatives of the church who came from abroad but again it was deeply felt and known that if the enterprise was to be a success and become really Chinese, it would only be by the use and training of Chinese leadership. For this purpose special classes in the message and work of the church are given in the Theological College.

The opportunities which will face the Christian church in China after the close of the present war cannot be estimated. Everywhere the call is for reconstruction and new life, a call which is entirely in harmony with the program of the church which exists to give new life and to create a new society. It is to be expected that from many sides the program and methods of the church will be severely critized. Many will say that it is too dilatory and quicker methods are demanded than that which stresses moral progress as a means to economic improvement. But there are many enterprises which the church can sponsor such as the relieving of distress, education of the masses, co-operatives and public hygiene. These will be welcomed by the Chinese people but will be a success only as they are carried on by Chinese trained leaders.

China is a land of ancient culture with its own social customs and organization and the church must adapt itself and its methods to this environment. When the church begins its work in a community it is usually regarded with some suspicion especially if its advocates come from other lands. The most effective way to offset this attitude and to drive out these doubts is to send into the community well trained young people, men and women who because of their intelligence are able to present the message of the church in a way which will not conflict with the social and cultural ideas of the community. For this purpose, in the training of this Chinese leadership emphasis must be laid on the study of Chinese culture, Chinese history and Chinese religion, for the Christian message comes to a land, not to destroy its original culture, but to fulfill.

Therefore the success of the Christian Movement in China depends upon the Chinese leadership provided by our Christian institutions. But with a capable and well trained group of leaders this movement will rapidly become a Chinese one and this is the road to success. Already the initiative in church enterprises has passed into Chinese hands and the future is assured.

THE ASPEN TREE

Folk Lore says, that from the Aspen Tree
Came the Cross of Christ at Galilee . . .
Hence—it's trembling leaves are so imbued
With that Sad Task, for which it was hewed.

GEORGE CONNELLY FREND.

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Did One Man Do It?

ISN'T it terrible what one man can do? Such was the exclamation of a man on the street as we passed a group of young men waiting for a special bus which was to take them to camp. Of course the "one man" in question was Hitler and the evident conception back of the statement was that he, and he alone, was to blame for the present world situation.

But, as any student of world affairs very well knows, the problem is not so simple as that. No one man, regardless of his origin and ability, could in his own name, in this stage of world affairs, so rock the foundations of civilization, as we are now experiencing.

Hitler only took advantage of an unrest which conditions had produced. Conditions which had made life for millions of people all but unbearable. By promises of better things to come, by shrewd and unscrupulous manipulation of political and military affairs, he and his associates built up a "machine" with a "striking" efficiency seldom if ever equaled in world history. Whatever else we may have in mind regarding this global chaos, we must realize that it is the direct outgrowth of conditions felt by millions to be intolerable. That if other agencies will not attempt just solutions of world problems the "man on horseback" will.

So it is useless to condemn Hitler or any, or all, of the other conspicious leaders. It is also quite useless to hate the peoples whom they represent. One will never enter the road which leads to a just and durable peace until he understands something of the conditions which produced the feelings of despair which made Hitler and his program possible. So serious were those conditions that millions entered this struggle with an enthusiasm fed by a sense of a just cause.

If world affairs are ever to be satisfactorily adjusted, existing wrongs must be righted. It is just as useless to depend on "sedatives" here to quiet suffering as in human illness. The basic cause or causes must be found and treated.

Fortunately many of our most influential leaders—religious, industrial and political—realize this and through conferences and officially appointed agencies are thoughtfully mapping a post-war world. One has only to cite the Delaware Conference of a year ago, and any number of such conferences of more recent date, to be reminded of these efforts.

The Commission to Study the Bases of a Just and Durable Peace instituted by the Federal Council of the Churches of Christ in America has just released (March 19) a further statement as a result of more extended study of these principles and offers the following six propositions as basic to the political area:

1. The Peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

3. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

5. The peace must establish procedures for controlling military establishments everywhere.

6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

These propositions, with a valuable introduction and concluding comments, are available in a 12 page pamphlet at the Federal Council headquarters, 297 Fourth Street, New York City.

But it is not enough that these agencies devote much time and thought to these studies. They must have the support of an intelligent constituency—a constituency which, by individual and group study, has arrived at some very definite conclusions regarding, at least the fundamental issues, if not actual solutions. There are many outlined courses for such study and any peace organization can supply them.

Our temptation just now is to feel that the problem is too complicated for the average citizen—to say that the solution lies in the hands of the world leaders, I can do nothing worth while. Frequently the question has been asked—why do not the German people rise up and crush their notorious leaders? There may have been a time when their vocal expressions and political votes could have directed trends into better channels, but that was not done and we see the results—a people enslaved by their own machine and a world crushed and bleeding. Have we—are we learning the lesson—

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune:
> Omitted, all the voyage of their life
> Is bound in shallows and miseries."

Foundation Stones of Enduring Peace

BY AVERY D. WEAGE

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. Psalms 127:1.

THE peace which followed the first world war lasted only a generation. We had hoped that it might endure much longer, indeed that it might be a permanent peace. But our high hopes were dashed to the ground, and as has been noted, while the allied nations won the war, they lost the peace.

Now that we are engaged in another and even more destructive war, we hear it stated that this time it must be different. This time we must make sure of a peace which lasts longer than a generation, which is, indeed, permanent.

Is it possible to have lasting peace, or are we destined to have wars and rumors of wars to the end of time? Those who hold that enduring peace is impossible base their contention on two fundamental arguments. They either declare that war is in line with the essential demands of human nature, or they quote texts from the Bible to prove that the Sacred Writ foretells more and bigger wars down to the end of history.

Certainly no Biblical prophet speaks with more weight than Isaiah, and his words on this point are clear enough so that we can scarcely mistake their meaning: "It shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it . . . and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:2,4.

The present argument that you can't do away with war because it expresses the demands of human nature, is essentially the same argument which was used, less than a century ago, to justify the retention of slavery. At that time, slavery was the accepted practice throughout most of the world, so far as the majority of people were concerned. A small group of abolitionists had arisen, however, to challenge slavery, largely on the ground that it was contrary to the teachings of Christianity.

This insignificant group was made the butt of much ridicule and abuse. People declared that some men were made by nature to be masters and others to be slaves, and that therefore to advocate the abolition of slavery was to go against human nature. Further they stated that the Bible, both the Old and New Testaments, condoned slavery, and that abolitionism was therefore opposed to the Bible. As a clinching argument they declared that we had always had slavery, and that we therefore always would have it.

Nevertheless, in spite of the widespread acceptance of slavery in this country and abroad less than a century ago, and in spite of the effective arguments which were advanced on its behalf, when the conscience of mankind was aroused against this great evil, it was wiped out so that it is practically non-existant in the world today.

It is also a fact that a little more than a century ago, dueling was a widely accepted practice. In affairs of the heart, or other affairs which were believed to involve personal honor, the two disputants concerned met on the "field of honor," either to slash away at each other with swords or to fire at each other with pistols. We can now see how utterly ridiculous this procedure was as a means of settling differences of opinion, but even so late as the time of Alexander Hamilton and Aaron Burr it was accepted in all seriousness. The doom of dueling was sealed when mankind was led to make an intelligent examination of this time-honored custom. Today it is no longer practiced, although fencing and boxing, which incorporate the constructive side of dueling minus its destructive features, continue to exist.

Less than a century ago polygamy was also practiced to some extent in America. This was only one aspect of the theory, so long and so universally held, that man was the master and woman was the slave, to do his bidding. Up until comparatively recent times the superior position of man and the inferior position of woman was both the accepted theory and the practice of the great majority of people everywhere. The pioneer advocates of women's rights were made the butt of every conceivable kind of ridicule and abuse. Human nature demands, so it was argued, that man be superior and that woman stay in her place. Further, so the argument went, it has always been so, consequently it must always continue to be so.

Nevertheless, largely through the efforts of a small group of determined women and men, stirred by the Christian teaching of the value of every person of whatever sex, the conscience of mankind was aroused against the injustice which was being done to women, and today practically every country has abolished polygamy and recognized that women have rights equal to those of men.

War, like these other man-made evils, can and will be abolished when the consciences of a sufficient number of persons become aroused concerning the evil of war. War is the greatest of the social evils of our day, and we will never destroy it simply by building the machinery of peace. The structure of enduring peace must be built upon the bedrock of Christian convictions and Christian principles. Humbly, therefore, we must approach the task, and with prayer.

The first work which we will be called upon to complete, in building for permanent peace is to profoundly modify our conception of national sovereignty in favor of some form of world government. National sovereignty will continue to exist, but it will be voluntarily limited by the nations in all vital matters which concern the relationships between nations. In such matters the world government will decide the issues at stake.

The objection may be made that such a conception is too complex and that it would not be practical. Such an objection might have been valid formerly, but not today. The nations, which are now engaged in global warfare, can as easily organize the globe on a peace basis, providing the peoples and their leaders will it. Wendall Wilkie made his recent flight around the world, visiting the capitols of the larger United Nations, in less time than it used to take the Representative of the Territory of Montana to go from his home to Washington. Considering modern facilities of transportation and communication, it should be as easy to organize global government today as, a century ago, it was to organize a continental government in North America.

The second prerequisite to a permanent peace will be the establishing of racial justice. During the present war the people of Great Britain have been very generous in making the American soldiers who were stationed there welcome. Among the troops which have been sent across, have been some contingents of colored soldiers, and these men have been made as welcome as any of our boys. In other words the color line has not been drawn, and this has been a source of embarrassment to some of the men who have been used to seeing it drawn at home. The time has come to recognize that in some respects we Americans have been backward—behind England, for example, and Russia, and to abandon the false assumptions of racial superiority which have led to injustice toward people with a black or brown skin.

In this connection it is disturbing to hear so many Christian people talking in hateful or abusive terms of the Japanese people. Such hatred and anger

is not only contrary to the teaching that we should love our enemies, but it destroys the very basis for any enduring peace. We need to make a very clear distinction between the Japanese people, who are among the finest in the world, and the Japanese military system, to which they are bound.

The third prerequisite to a permanent peace will be the establishing of economic justice. While we are still too close to this war to determine its causes with any degree of accuracy, I dare say that when the history of these days is written and the causes of this war are determined, it will be found that one of them was economic. Students will point out that in the years which immediately preceded this war, economic want existed in the midst of plenty, with the possibility of plenty for all, and this will be seen as one of the causes of the war.

In order to carry on our schedule of war industries and production, it has been proposed to limit individual net incomes to $25,000.00 a year. If this is a good emergency policy for the duration of the war, why should it not also be a good permanent policy for peace times? What can a man buy with more than twenty-five thousand dollars a year which he really needs or which will make him truly happier? More servants? More country estates? More luxurious travel? And this, especially, when others who are willing and able to work lack the elementary requirements of food, shelter and clothing, which are necessary for the maintenance of life!

Two ways have been suggested looking toward the establishment of economic justice. These are the alternatives of Christianity or Communism. While we in America have the greatest admiration for Russia and for the brave stand which she has taken in the face of the attack which has been made upon her; while we concede her the right as a free nation to try the way of Communism and marvel at the progress which she has made during the past quarter century; we believe that for us the way of Christian sharing, of economic democracy, is the only road to economic justice. In the days which follow the war, let us who live in the richest country in the world, pray that we may never return to some kind of "normalcy" or "business as usual" for ourselves alone. The war is happily teaching some of us at least this, to simplify our lives. When the war is over, shall we not continue to live simply, in order that justice may be available for all?

To us, even in the midst of global war, is given the privilege of beginning to lay these foundation stones of lasting peace: World Government, Racial and Economic Justice.

Thine Is the Power

By Marion Monsell Taylor

IN the concluding sentence of his astounding book, "The Creed of Christ," Gerald Heard says, "Thine is the Power, and all else is the shadow-struggle of those who dream a nightmare."

Three years ago, I heard a sermon on "Physical Force" preached by the much loved president of one of the world's leading theological seminaries — a man whose opinions are greatly respected by me. Physical force, he said, in effect, is a God-given power, like any other power, and must be used by us as such. We may not like to do it, but the time comes, now and again, when we have to use this God-given power to kill and crush men, in order to further the coming of that Kingdom to which we are committed. For physical power must be used for God, as must all other powers.

That sermon worried me for months. I felt there was something wrong with it, but I could not see what it was.

Now, I am quite confident that I do see. This is the all-conscious fallacy of presenting a limited truth as a universal one.

Force is indeed a God-given power, and in His cause it should indeed be used for accomplishing desirable things *in the realm of physical phenomena.* We should certainly use the power of the lever to lift heavy objects in building goodly homes, and institutions dedicated to the service of humanity, school-houses in which to educate our future leaders and citizens, churches and cathedrals. We should make use of the power of steam to carry us on God's missions, and harness the power of electricity to carry words of wisdom and comfort and guidance around the world. Surely no man will deny this obligation and opportunity.

But to use physical force on spiritual beings to settle spiritual problems, to attempt to inject physical force into the realm of spiritual cause and effect is quite another matter. Such a use of the "God-given power of physical force" is unrealistic. It simply does not work. No more than it would work to use physical force to blast plants out of the ground in the biological world. Or to attempt, as alas, has been attempted only too often in this blundering world, to "Beat some sense into the mind of a stupid pupil." Biological, mental, spiritual levels of functioning require the use of their own characteristic kinds of energy in their respective areas. To attempt using anything else is to fail, and not only that, it produces confusion and chaos by falsely convincing the users that a problem has been adequately dealt with when it has, in reality, only been fantastically side-stepped. The "peace" brought by physical force to solve spiritual problems is only a "peace that ends all peace." Nothing of lasting value has been accomplished. There has been a great deal of activity—but it is "Only the shadow-struggle of those who dream a nightmare."

This realization brought me to the question, What is spiritual power? Gerald Heard says, somewhere, "that there has always been a strange awareness in the world that spiritual power exists and the church has talked about it for ages. But, when a critical need of it arises, those who have talked most about it are often unable to fall back on any other kind of power than that used by Hitler, and more of it! Judging from results, this cannot be spiritual power at all, for it leads only to a vicious spiral of unending and accumulative bitterness, hatred, vengeance, blunting of sensitivity, cruelty, hypocrisy, misery, and disintegration—none of which are the Fruits of the Spirit."

Then I thought of the qualities most preeminent in the spirit of Jesus—tenderness, mercy, gentleness, sincerity, goodness, purity, forgiveness until seventy-times-seven, courage to stand alone for truth, willingness to suffer for others, meekness when misunderstood, loving-kindness that "beareth, hopeth, endureth all things." Sympathy, patience, understanding, compassion—"Why!" I said to myself, "even the thought of these spiritual things has power to bring a flood of warmth and joy and love to our hearts." And meeting with the actual realities expressed by these words is to meet the only power to which our spirits yield!

Then I began to see why "a soft answer turneth away wrath," and why "grievous words stir up anger," why evil is not overcome by opposition, but by loving our enemies and doing good to those who use us cruelly, why tact and courtesy are such healthful influences in any society, why punishment doesn't cure crime, why condemnation of our fellows always leaves sensitive people with a sensation of having violated something, and why we are told by our greatest Spiritual Seer to overcome evil only with good. It is because deep within each human personality lies a Wistful Spiritual Self which recognizes itself, however confused and baffled, to be trying to make sense out of life, and to act accordingly, in its still ignorant and feeble way. Any dealing with a person that does not recognize this essential

striving Wistful Self, appreciate its attempt however confused and inadequate, and seek to encourage it and cooperate with it at whatever points it already recognizes goodness and truth, is doomed to failure. Physical force is an unreasonable way of dealing with spiritual issues. Instead of helping a person move towards fuller living, it discourages and confuses him. He knows that his Essential Self is being altogether overlooked in this deal, and that therefore whatever comes of it will be bad and unreal so far as he is concerned. Intuitively, he resents being treated like an inanimate object—subjected to physical force. It is deeply humiliating, and at once puts him on the defensive, and therefore renders him too tense to be wholly rational, and too diverted to be open to new ideas.

However thoroughly he is "beaten," no good can come of it. For either he will be turned into a cowed, discouraged individual, wanting someone else to think for him — or else he will be an ostensibly submissive but inwardly a bitter and scheming and revengeful Hitler, biding his time. In neither is the coming of the kingdom advanced, and much has been done to postpone its arrival.

On the other hand, the relaxing and encouraging and recognizing power of loving kindness, of free forgiveness, of understanding, and sympathy, and compassion and confidence in some hidden good in each soul, and readiness to cooperate with it—this is spiritual power, the power of God, the only power to which poor sinful befuddled man yields. This the master of men plainly knew. It was this power, not the power of physical violence, which Jesus brought to bear on the salvation of the world. Should we hope to save the world with less?

Understanding this, at least, I feel that I understand Gerald Heard's words very well indeed—"Thine is the Power —and all else is the shadow-struggle of men who dream a nightmare."

LIBERTY

We believe in the sacredness of the individual conscience; in the right of every man to the utmost self-development compatible with the equal right of his fellows; and hence we hold that whatever denies or shackles liberty is impious and ought to be overthrown, and as soon as possible destroyed. This it is which is at the bottom of the ever recurring struggle in Europe; this it is which prevents either armies, or persecutions, or *coups d'etat* from conquering it; this it is which will ensure final triumph.

MAZZINI.

C. P. S. Detached Service

Service Committee Report

APPROXIMATELY 350 Civilian Public Service men on detached service in sixteen different mental hospitals all over the country are attempting to answer the question: How successful are non-violent techniques in dealing with mental patients? During the past summer and fall there has been a definite and significant trend in C.P.S. toward service in the nation's mental hospitals. This is an area which has been particularly stricken in the manpower shortage, partially because many of the jobs have been poorly paid and disagreeable. Yet half of the country's 1,200,000 hospital beds are in mental institutions and these have felt their lack of adequate help becoming more and more critical. Literally hundreds of hospitals have asked for help from C.P.S. men after the first unit was established in June.

In relating his experiences at a State mental hospital, one C.P.S. man said: "With the patients we 'clicked' immediately, but with some of the older attendants it was not so. The low wages paid the attendants insured that in general only those who could not find work elsewhere worked here, and sympathetic treatment of the patients came close to being the exception rather than the rule. Not infrequently we have seen patients treated with cruelty and brutality. During our stay here most of us have proved to our own satisfaction that violence is not necessary. Restraint is sometimes needed but not blows. The power of friendship and trust on the part of the attendant seems almost unbelievable.

"In order to be of constructive help to the patients, a mutual feeling of trust, respect and friendship between patient and attendant is needed. To develop this the attendant must be patient, genuinely sympathetic, and perfectly honest. In other words, he must be what he wants the patients to become. We are placed in a position of almost complete authority over other men, and it takes a man of high character not to abuse his powers by doing careless work in an unsympathetic way."

Another wrote: "If pacifists, in CPS and out, are willing to do hard but soul-satisfying service to their fellowmen of low degree, this hospital will remember it, as will the patients and the people of this area long after the guns have ceased their futile tatoo of death and destruction."

The success of pacifist methods in such situations isn't any accidental discovery by these men however. Doctors in mental institutions confirm the CPS men's belief that such methods make up the correct scientific approach. To be successful in this work, the men have found they need infinite patience and great physical courage. A man from Buck Creek had his cheek bones broken by a patient in the violent ward. Yet he asked for the same detail again as soon as he got out of the infirmary.

Another case is described where one of the new CPS attendants one night was felled by a blow while trying to put a violent patient to bed. The attendant got up and continued to put the man to bed as if nothing had happened. He hadn't had any trouble with him since.

These stories could be duplicated in varying degrees indefinitely, but they all illustrate pretty well the same point. The situation is all the more interesting when it is remembered that one of the most common militaristic arguments is "You can't do business with a madman."

Of course mistakes happen now and then. One CPS attendant—at a hospital which shall here be nameless—refused to lock up five patients one night because he didn't believe in coercion. It took authorities two days to catch them. But in general an intelligent application of the theories of pacifism are steadily improving the situation at a number of hospitals.

A severe and important test of the theory is now going on. Recently fifteen COs were assigned to work in Cheltenham, a school for delinquent Negro boys in Maryland. When the boys heard that a bunch of new men were coming in, eighteen of them ran away, several were knifed in general brawls and the whole place was in a turmoil when the men arrived. In addition, one of the men had his wallet and nine dollars stolen right after his arrival because he hadn't locked his door.

Technically, the boys at Cheltenham are delinquents rather than insane but the same principles ought to apply. If C.P.S. men can live up to their beliefs here as well as among themselves, if they can bring any measure of improvement to the lot of these Negro boys through such beliefs, the principles of pacifism will have passed a very exacting test.

Truth and love are two of the most powerful forces in the universe; together they cannot easily be withstood.

To take the brave way in difficulty may turn the tables and bring victory out of threatened disaster.

ROAD SIGN IN THE CAROLINAS

By Gerhard Friedrich

The crucial test of countless generations
Is here summed up in two amazing words,
Two curious names: Friendship and Battleground.
Each means a space, a place, a habitation,
And each is reached along a winding road,
Across some hills, between some fields and woods.
They lie but few and easy miles apart;
Yet one can not across the countryside
From one place see the other, and they seem
Estranged as are two continents, two worlds,
With an abyss, an ocean in between.

Whoever passes on this open road
Should stop a moment and should give a thought
To these two wooden arms that point the way
In opposite directions. You and I
Have here exchanged a brief, inquiring look
When on a summer evening we first
Consulted this convenient, awful guide,
To find the purpose of these parting ways.
The answer stood before us vividly,
And we could choose (as travelers in time
Are bound to do): Friendship or Battleground.

WHEN THE GATES WERE CLOSED

By Ruby Carman

One day the gates of hell were closed,
(They *must* have closed that day!)
When from Polar Star to Southern Cross
The world's youth met to pray.
While "foreign" tongues, two score and more
Were mingled in the prayer
"Our Father"—Lo a miracle—
One family gathered there!

The German waved the Union Jack,
The Briton smiled and cheered;
The Pole and the Frenchman wept with joy,
No dreadful hand appeared
To write upon the wall that day,
No terror stalked within;
(The year was 1930; the city was Berlin.)

What crushed that lovely, singing joy?
What caused that dream to fade?
The holy flags of brotherhood
And hope—and youth—betrayed?
Oh Father God! Divided now,
Bidden to hate and slay
Thy sorrowing children grope to find
Thy hand in the dark—Thy way.

THAT OTHER HEAP

By Gladys H. Hartman

If we could see that other heap
Beside the piles of scrap,
That mar our school house lawns—
That heap that rises mountain high,
Made up of homes destroyed by bombs,
Of bodies maimed and bruised,
Of all the want and misery and waste
That follow in the wake of battles fought—
If we could see them brought and placed
Beside our piles of scrap, and each pile labeled,
This one cause and that result,
Would we have heart to send them forth,
Our little lads, trundling their wagons to and fro
To gather with their tender hands,
The dingy scraps of battered, rusted metals,
Building an altar to the God of Hate
To frown on all who pass, at every school yard gate—
Would we permit a single child to go
Could we but see that other heap?

WAR'S CARILLON

By Adrien Hammontree

Black out the lights that cheer our homes,
The hearth fires once our evening joy;
No family circle will convene,
No fireside mirth our minds employ.

Black out sweet converse, friend with friend;
Black out the prayer at mother's knee;
No fond goodnight, no tucking in—
A broken home is all we see.

Black out the yule-tide's festive light;
Let bells be mute this holy time;
Our children, herded under ground
Await the dawn of martial crime.

Black out, black out the lights of love,
Lest bombs descend as they are planned,
While hidden monsters plow the deep,
And hate is mining deep on land.

Black out the happy normal life
Of duty done in civic pride;
Assume the harsh unnatural role;
Break step with peace in lock-ed stride.

THE UPWARD PATH

By Edward Thomas

America, America,
Defend thyself from small ideals.
Beware of military might
And all the plottings it conceals.

America, America,
Look up unto the highest goal;
Keep asking that thy high ideals
Shall higher guide thy hungry soul.

Live on the peaks of thy ideals;
Seek on the highest peak thy goal.
Build there a beacon with a fire
To ever upwards guide thy soul.

Had Jesus bowed to Roman law
And with the soldiers marched along,
Where would we Christians stand today?
Or who would think of Christ as strong?

And those who look for better things,
And want to build a better world
Must set to work today; not wait
Until the battle flags are furled.

America, America
Build up good will, build up good will.
The shining hope of all the world,
Thy high and gleaming goal fulfill.

A PRAYER FOR LOVE

By Helen W. Dixon

This is my prayer, O Lord; my soul endow
To understand Thy love. I cherish now
The fair, the good; from sin and ugliness
My soul recoils, and in her sad distress
Turns soon to hatred. Thine almighty heart
Throbs more a thousandfold at evil's pain,
The sting of cruelty, and sorrow's smart,
Yet Thou recoilest not; Thou hatest none;
In love Thou sendest benizon of rain
On just and unjust, Thine impartial sun
On all mankind. Where now I dimly see
In a dark mirror, Lord, enlighten me;
Teach me Thy love, with Thy most gracious hand
Touch Thou my heart that I may understand.

The "Grandmother Question"

BY EARL FOWLER

WHILE I was going through the card catalogue at the Library of Congress once, I came across a book called *The Pacifist Lie*. It was written during the last World War by a British Army Officer. I sent for the book. It was the most coolly and clearly stated piece of condemnation of pacifism that I have came across. I think that the author succeeded in stating plainly and without much rancor what the sanest and most sincere non-pacifists really feel about pacifism. I don't remember much of the content of the book. I remember that, as might be expected, most of the criticisms could be explained as a lack of understanding of real pacifism. But there were a couple of ideas that he wrote that went beyond such explanation, and got at a pretty crucial criticism of pacifists. One of these was the perennial "grandmother question":

"What would you do if someone attacked your grandmother?"

Now I suppose that this gruesome question has come up at all of the pacifist institutes, round tables, conferences, retreats, and cell groups since the beginning of pacifism. I can't remember any that I have attended where it wasn't discussed—except a few that were made up of confirmed and unshakeable pacifists—they know better than to bring it up. They know what a ticklish question it is. I have never yet heard it answered to my satisfaction, though I have tried to convince myself often that certain answers were satisfactory. In spite of all the eminent pacifists whom I have heard attempt to dodge, straddle, and cope with this unhappy hypothesis, I have never gotten over that uneasy, qualified, hap-hazard feeling that something was being overlooked, or deliberately ignored.

I think that the reason that *The Pacifist Lie* made me conscious of this question was that for the first time I saw it through non-pacifist eyes. And I realized that perhaps I had been taking the supposed plight of my grandmother too lightly. Here is a question that pacifists avoid, and that non-pacifists insist on producing at the slightest provocation. Why does it seem so important to them? Why so unimportant to us? It seems to me that as soon as the average person discovers that I call myself a pacifist, he begins to wonder what I would do if my grandmother were attacked.

People *are* attacked. The average man realizes that. Life is sacred, precious and dear to every human being. The average man has the heritage of a broad system of defense that has seemed natural to man ever since he was living in a cave. It seems natural to him to defend those whom he loves and who are less able than he to defend themselves. And he is most likely to defend them by what means seem most immediate and dependable to him — the force of his muscles, supplemented by whatever instruments are at hand, and directed against the muscular force with which the assailant threatens his loved ones. But the pacifist renounces such use of force, because it does not embody the right respect toward the individuality of the assailant, among other reasons. To the average man, this presupposes that the pacifist must have some other system of defense that will satisfy the demands of the individualities of both the attacker and the attacked. He wants to know what this system is. And when the pacifist so often cannot explain to him such a system, and only insists that, whatever the circumstances or the results, he cannot use force, the average man begins to wonder if the pacifist is not sacrificing the individuality of his beloved grandmother to the individuality of her ruthless assaulter. I don't say that is the case, I only say that that seems to be the impression that the average man has of the situation.

Can the pacifist defend his grandmother? Or, at least, does he have as good a chance as the non-pacifist to defend her? And can he, at the same time, act toward the attacker in an attitude and spirit that will bring him to his senses more completely than he has ever been before? If he cannot do both these, he is not any better off than the average man, who has a pretty good chance of defending his grandmother. And the pacifist is all too often put in a position of sacrificing the greater to the lesser, of being willing to risk the life of his grandmother for the sake of his own soul, his own conscience—or at most for the sake of the soul of the attacker. That is a pretty serious situation. It is one thing, and most of us think entirely noble and worthy, to be willing to risk our own lives for the sake of others, or for our conscience's sake. But it is quite another thing to risk another person's life for these things — another person who may or may not believe as we do.

Quite a few pacifists are frank enough to admit that they don't know what they would do under the circumstances. The old instincts of defence are so strong in us yet that we cannot quite trust ourselves to live up to our ideals and the courses of action that we plan in absence of danger. Besides, it seems possible that in such close, limited situations, where one person has a good chance to grasp all the elements immediately, and weigh their proportion and relative value, there might be justification for more freedom and directness of action than in the broader instances where pacifist principles are usually applied. Other pacifists maintain that forceful resistance of an aggressor, using all the physical resources, including such things as jiu-jitsu, weapons, etc., is not certain of success. It depends a great deal on the relative strength, skill, and resources of the attacker and the defender. Also, they point out the value of surprise as a decisive factor. They feel that there is no way of defence that is sure to succeed, and they want to believe that they have just as good a chance as a person who uses physical force. A kind and non-violent approach is just the opposite of what an attacker might expect. With this advantage of surprise, these pacifists feel that they have a position from which they can safely go on to disarm the intruder non-violently, and appeal to those forces in him which bring him together with men, and not those that separate. Some pacifists tell stories—the incidents of the Indians leaving unmolested the Quaker meetings they entered to destroy, and similar cases. There is one impressive story, I believe from Richard Gregg's *The Power of Non-Violence*, that tells of a man who confronted a raving Turk (?), during the terrible days of the last war, who with many weapons, charged into an undefended household ready to murder. The man who confronted him was able to subdue him by the force of his fearless sympathy; and he came through many even more amazing incidents by the pure strength of the soul-force that was in him. Again, pacifists have discovered that a man who madly attacks an old grandmother is the victim of his own unbalanced mind. And they know from experience that in dealing with insane persons, violence is never necessary, though perhaps a restraining force may be; and that sympathy is a prerequisite of all such dealing.

But all of these explanations and discussions, and all the others I have heard, leave me unsatisfied. That is an indisputable fact. Just as indisputable as the fact that when I am hungry, my hunger is not yet satisfied. And so I must go out in search of more food.

I have no doubt about soul-force. I believe that it is available to the souls of men—that there is in man a great source of power, sympathetic, understanding, abundantly creative and uniting, which is still discovered only to a few of us to any large extent. I believe the pacifists who tell stories, with all my heart, even naively. But then

some little doubts creep in. Are not these men exceptions, geniuses of the soul, who have succeeded in going beyond the rest of us? What about me? This force is not automatic—it depends on my understanding and my strength. And I have all too little understanding and strength. And besides, does not the exercise of this force require a certain element of both time and space? Can it be immediate? Can it operate at a distance? I don't know. People say yes and no to both questions, and I lack experience, myself. But I do know that attack, this attack on my hypothetical grandmother, may come either quickly or from a distance. More quickly than I trust myself to summon my soul-force, though I even believe that this force may work immediately from the soul of one who knows it more thoroughly than I do. And attack may come from a distance too great for personal contact. How, then, can even the greatest soul-force succeed? And what if three attackers go after my grandmother at once? Or ten? Or a family of attackers against a family of grandmothers, and as far apart as modern weapons make possible? So comes the doubt.

Even if my doubts are silly, I am finally convinced that the "grandmother question" isn't. It is simply a question of whether or not we have anything to put in the place of physical and armed force in meeting a situation where men are at odds between one another, and threatening each other's freedom and life because of it. It does not seem to be a question of whether or not there *is* a force, a creative injection, a redemptive solution available out of the souls of men for use among men. Even the average man must admit the evidence of that. He does not ask that. He asks, "What would *you do* if your grandmother were attacked?" Do you have, do you know in yourself this force that you tell about in your stories? That is why his questioning is so insistent, and so troublesome to the pacifist. He is realistic enough to see that the mere existence of soulforce is not enough to solve anything in the world, unless it is something that I can get hold of and bring to bear in just such situations as an attack on someone depending on my defence for his life.

The averge man is unanswered, and goes home sure of himself, sure that if *his* grandmother were attacked, he would know which way to turn. He doesn't believe in the "theory" of defence by armed might—he believes in his own ability to fight with whatever is at hand, and with all of his strength, to ward off an attack. Because he has had to fight before. He knows his strength and how to use it. Perhaps he has trained himself in the tricks of hand-to-hand combat. But the pacifist cannot go home so confidently—too often—because he has not had to fight before. Somehow he expects that if he believes strongly enough in this force, which does exist, that it will come to him in an emergency. He has not trained himself in the tricks of heart-to-heart and eye-to-eye and spirit-to-spirit combat—or, not combat; rather, whatever it would be to struggle to release and contain and attract instead of to subdue and alienate. And until he has trained himself, until he has learned soul-force in himself, and can go home confident of his strength, and answer the "grandmother question," not in embarrassment, but in humble, proud assurance, he will be only the dreamer, the foolish dreamer, that the average man thinks he is.

There is even no rest for him then, even when he has solved for himself the way of the working of soul-force, cohesion, in a simple, personal instance of hostility. That is difficult, but it is possible: train—just as the average man *pretends* combat, exercises his skillful strength. Beyond that he must train. For in these days the danger to our grandmothers is not so much from single, close men as it is from great masses of men at a distance, with ingenious weapons that keep them apart from us. They are the same men as always; it is the same cruel ignorance that is afflicting them; and the same soul-force that will restore them. Only it is a different style of fighting that we must use now. You can't use jiu-jitsu on an army. We must first know how soul-force works in us—that is the raw stuff for our coping with this life through an alternative to force of arms. And then we, we who call ourselves pacifists, must come together in our knowledge, and from our intimate subtle armies of soul-force, learn to maneuver in the face of the horror we have let spring up in our midst, and through our devoted unsparing gentle sacrifice, raise up this indomitable thing that we have discovered. Then we can talk of alternatives. Then we can call ourselves salt, and remnant, and inheritors of the earth. Then we can answer the "grandmother question" in a voice of humble, proud, hopeful assurance.

You can't take a rocking chair with you in climbing the ladder of success.

Sacrifice is the resolute self-surrender and willing resignation of a free and reasonable soul.

They who think to score by victimizing others become victims of their own deceit.

INDIAN-U. S. PACIFISM

By KRISHNALAL SHRIDHARANI

Having participated in the Gandhi movement, I was naturally interested in watching western pacifism at work and in meeting leading American and English pacifists.

An Indian *satyagrahi* cannot help feeling that most American and British pacifists dug a grave for their case with their own hands. Instead of working toward a non-violent strategy which would be compelling enough to paralyze the war machines of the powers, they merely talked of "love and good will." They indulged if you like, in religious appeasement.

The gravest mistake of the American pacifist is not realizing that it is later than he thinks. Like war with violence, war without violence also requires long discipline, organization, training, and preparation. American and British pacifists started to dig a well when the fire was already raging. Caught unprepared, they had to face the fact that they were hopeless and half-understood minorities in their respective countries. And against totalitarian aggression, only total war or total pacifism could succeed. The pacifists, therefore, had no way of staving off the onward march of the armies.

* * * *

So far as pacifism is concerned, religion has made all the difference between the Indian success and failure elsewhere. Contrary to general belief, the Indian movement is essentially secular. Its strength lies in the fact that it seeks political, economic, and social successes here and now.

Whatever religious and mystical elements there are in the Indian movement —and they have been greatly exaggerated by the American journalists and scholars—are there for propaganda and publicity reasons. But what has swayed the multitudes in India, on the contrary, has been the fact that the movement has been a weapon to be wielded by masses of men for earthly, tangible, and collective aims.

American pacifism is essentially religious and mystical. West can be more unworldly than East and the history of the peace movement in the United States is a good illustration of that. American pacifists, as well as the British and French, have held too closely to the New Testament dictum of "non-resistance to evil." That is why they have failed.

* * * *

Most present-day Quakers see the end of the road in their social and economic ameliorative agencies. Indeed they have gone a step farther than other pacifists by creating a secular religion of social consciousness.

But what has that really amounted to?

By alleviating some suffering in the Pennsylvania coal mine districts or in a Europe ravaged by war, they have helped a little toward understanding between classes and nations. But at best, the Quaker method has distributed cheer here and there and given some mystical satisfaction to the Friends themselves as "doers of good deeds." Now and then they have been content to be identified as America's spiritual aristocracy, and refused to soil their hands with hard-boiled problems lest their hard-fought-for recognition be revoked by common consent.

They renounce violence not because it fails to solve disputes between nations, but because they feel that the killing of human beings is evil and irreligious. They profess non-violence not because it is effective but because it is the only alternative.

It is the other way around with the majority of Gandhi's followers, if not with the Mahatma himself. The Hindus' secular conception of non-violence has turned their non-violent direct action into a group technique of political pressure.

The religious basis of non-resistance has produced an atomistic approach to national and international problems. Let me give concrete examples. For instance, certain pacifists went down South some time back to bring help to sharecroppers. Now, they succeeded in aiding a few families here and there, but they did not solve the problem of the sharecroppers. For a group problem can be solved only by group action, legislative or revolutionary. Many an isolated reformer has organized inter-racial house parties and dances, and this Y. M. C. A. method does bring a few Negro girls and boys in contact with a few whites. But it is a process of individual reform and not a broad social solution.

The atomistic point of view is to be found in all pacifist literature. The style and the argument of most pacifists, be it in speaking or writing, are anecdotal rather than historical. Most of their meetings are pervaded by an unmistakable atmosphere of revivalism. Now and then a pacifist will feel "moved" to stand up and give personal testimony to the "power of love." I must confess here, to balance this criticism, that a similar atmosphere pervades Gandhian ashramas in India.

* * * *

American and British pacifists persist in their individual approach to collective problems even during wartime. If the countries at war are democratic . . . like the United States and Great Britain, they register as conscientious objectors, when conscripted seek civilian duties under civilian authorities, and think their part well played. Their actions seem to imply their concern to make their country safe for CO'S; what they should really strive to achieve is to make the world safe for pacifism.

Bound up in the salvations of their individual consciences, the American and British and French pacifists missed the bus when the world war ended. For the civilized peoples all over the world had then settled down to the belief that no good can come out of the glowing furnaces of war which is not a pitiable thing beside the stark horrors of war's ravages. Had the western pacifists had the vision and imagination, they could have swept their respective countries, riding on the tidal waves of mass disillusionment. The stage was decidedly set, but the western pacifists failed to give the proper cue. A similar opportunity is bound to offer itself at the end of the second world war, no matter who wins, and we should be prepared to make the best of it.

* * * *

Not that a few pacifists do not realize the shortcomings of their methods. Scores of young men have come to me to ask for a blueprint for action in this national crisis. And for the first time in history some pacifists and peace groups have started to talk about "direct action" instead of "resist not evil," and about a "substitute for war" instead of their usual "opposition to war."

Gandhi's Indian movement, as far as they are concerned, should merely point the way. Theirs should be an American approach . . . for what might have been just the thing to do in India may appear ridiculous in America. An American political leader, for instance, would not have to go on a fast here because Gandhi did it in India, unless fasting had the same social significance in both countries.

Next, their first job is to obtain a majority. They can do this by convincing their fellow Americans that they as well as the militarists realize that human nature is a combination of both good and evil, social and unsocial. Ideal religious life does not overcome all aggression. Jesus was the Prince of Peace but there were men who betrayed him and crucified him.

Reprinted from *The Conscientious Objector* quoting with permission of the author, from "My India, My America."

"If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds."—LUTHER BURBANK.

Once we have seen what we should be and do, let us not be content with partial attainment and imperfect service.

YOUNG MAN FROM CPS CAMP LOSES LIFE WHILE SEARCHING FOR LOST PLANE

The Pikeview Peace News of Colorado Springs, Colo., in its issue of Jan. 23 gives the following report of the death of Denton Darrow of Cascade Locks, Ore., who lost his life while assisting in the search of a plane lost at sea:

Denton Darrow, a twenty-two year old Methodist lad from C. P. S. Camp No. 21, Cascade Locks, Oregon, paid with his life while braving the sea in a search for a lost Navy plane and its crew near Walport, Oregon. Darrow was drowned when a large backwashing wave apparently injured him and then threw him into the ocean.

Though Denton was a good swimmer, he made no effort to swim, leading those nearby to suppose he had been hurt. Coast guardsmen attempted at once to rescue Darrow but the sea carried him out beyond any help. His body was never recovered.

With his companions, Darrow was helping the Coast Guard search for a Navy plane and its crew which had been lost off the Oregon coast. It fell to Darrow and several others to search an especially treacherous outcropping of rock and the accident occurred while he was making his way along the rocks.

Denton Darrow is the first C. P. S. man to die for his country while on active duty engaged in "Work of National Importance," though other C. P. S. men have died from illnesses suffered in camp.

A hundred scientists from leading universities, meeting late in 1942, voted the following resolution: "That the American Ethnological Society, for 100 years dedicated to the study of peoples not belonging to Western civilization, express upon the occasion of its centenary celebration its profound conviction that racial persecution and discrimination cannot be scientifically justified. We protest the distortion of anthropology which falsely assigns inborn superiority to some one race and assigns others to inborn inferiority."

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Richmond, Indiana
101 South Eighth Street

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

EASTER INSPIRATION

Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

I JOHN 3-2.

* * * *

This Easter we know that the hand of death is on civilization in many parts of the world. Yet we know that the secular as well as the religious lesson of Easter is that death has never won a lasting victory.

New York Times.

* * * *

To the Christian it (death) is a gateway through which the soul of man passes into nobler life unfettered by the things of earth.

HENRY DAVID GRAY.

* * * *

Today is Resurrection! Look not hence
To some far distant trumpet call to sound
That hour when, as the spirit's recompense,
Man's body shall be summoned from the ground.

Earth at this hour is shaken with the passion
Of Resurrection fire.
Stupendous forces move and mold and fashion
Unto God's great desire.

ANGELA MORGAN.

* * * *

It (the religious attitude) gives each believing soul the faith that his life has before it an endless road of possibility and service; It adds to the dignity of the moral law the serious reflection that we and all whom we affect are forever going to keep meeting again in our own persons the consequences of all our acts; it gives hope when death speaks only of despair.

EDGAR SHEFFIELD BRIGHTMAN.

* * * *

The child who enters life comes without knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

MARY MAPES DODGE.

* * * *

If we are immortal, or if we become immortal, it will not be because we want it but because in a universe like ours we can no more help it than we can help feeling warm before a fire.

SHAILER MATHEWS.

* * * *

To be sure, this universe, so far from looking like a Father's house, as Christianity pictures it, seems rather like a gigantic mechanism ruthlessly crashing on. Well, there are mechanisms that men make . . . a railroad is a mechanism, and to see a great locomotive drag a train out of Grand Central Station on its steel rails is to see one of the most ruthlessly mechanical procedures which can be imagined, but, for all that, there is purpose in it. That train is going somewhere. . . . So I do not mind this universe resembling, in many of its aspects, a colossal mechanism if it is going somewhere, if only there is a purpose which, achieved, will justify the agony that it cost.

HARRY EMERSON FOSDICK.

* * * *

Death is not an individual problem; it is a racial problem. Without immortality our fathers, we, and our children will be finally dead. At last, upon a planet that was once uninhabitable and will be uninhabitable again, every human being will be dead—nothing left to conserve the spiritual gains of all this sacrifice upon the earth. I cannot believe it. I cannot believe that this ascending struggle of mankind is doomed to end in a hopeless cinder heap. And I am sure that it makes a difference what one thinks about this as he tackles the problems of life.

HARRY EMERSON FOSDICK.

* * * *

"Eternal" is not to be taken primarily in a quantitative sense, to signify mere endlessness. It is rather a life of new dimensions, life raised to new capacities —the full opening out of life Godward. By birth from above the soul partakes of the Life of God and enters upon a type of life as inexhaustible as His life is and as incapable of being ended by physical catastrophies.

RUFUS M. JONES.

* * * *

Eternal God, may we arise today in victory over the dead past of selfishness and sin into newness of life, to reconsecrate ourselves to the service of our living Lord. Inspire in us new faith in the resurrection of justice and righteousness, in the invincible might of truth and goodness, in the ultimate triumph of His cause throughout the earth.

Amen.

Book Reviews

QUAKER POETS

There have recently come to the desk of THE AMERICAN FRIEND the poetic works of three Friends.

"Eastward Ho Midst Memory's Gardens" is an eighty-six page contribution of verse from the pen of Henry Coffin Fellow who has for a number of years been associated with the staff of Friends University. His booklet may be obtained directly from him at Wichita, Kansas for $1.00.

"Occasional Verses" is a collection of poems written in the spritely style of Agnes L. Tierney, a Philadelphia Friends minister and printed by her friends for her birthday anniversary. We are not certain that this group of poems has been published for sale, since the printer's name and other data is not given.

"When Quakers Meet and Other Poems" is a group of verse by our friend, Gerhard Friedrich of Guilford College. It was published by the Guilford College Press, Guilford, N. C. Here are twenty-eight poems some in English and some in German. Information about them may be secured from the author.

SIGNS OF PROMISE

BY FRANK S. HICKMAN

Abingdon-Cokesbury Press, 1943
186 pages, $1.50

Obviously the world is facing a time of crisis. Sensate civilization with its fundamental basis of scientific mechanism, is in definite opposition to the spiritual forces of the universe and to the "children of the spirit," who in God's providence are to pioneer the way for "a new earth wherein dwelleth righteousness."

Dr. Hickman sees the answer to this crisis in making the world a spiritual world order. He sees this in harmony with the biblical teaching however interpreted. This is not to be accomplished by a heavenly invasion, that is by cataclysmic action, neither is it accomplished by social regeneration; but the ultimate must be gained by a process of both invasion and pervasion, an "all-out" warfare.

In his final paragraph, Dr. Hickman has given the signs of promise which he as a Christian holds for a struggling world.

"I confess that as a struggling soul in a difficult world I need help . . . I cannot find the help I need in a coldly mechanical system of things, however scientifically capable such a system be. What I need along with all the intellectual aids of a scientific civilization is the spiritual support of a Divine Companion Spirit. And I need along with that the support of a great body of good and consecrated people who have shaped themselves up about that Spirit in a living human organism which can rightly call itself the Body of Christ."

TRUMAN WHITAKER.

American Citizens of Japanese Ancestry

To the Members of the California Legislature
State of California

Gentlemen:

We address you in the name and by the authority of the Protestant bodies of the City of Los Angeles, by action of the duly constituted Executive Council of the Church Federation of Los Angeles and of the annual meeting of the Southern California Council of Churches.

The State Legislature, and you individual members thereof, are confronted with legislative proposals which are directed against American citizens of Japanese ancestry who formerly resided in our state and who are now relocated elsewhere because of war exigencies, but who because of home and business ties in California might be expected to return to the state following the war. Some of this proposed legislation, we are informed, provides for the cancellation of citizenship of those who are American born and for other severe limitations of a discriminatory nature.

The burden of our message to you is to protest against these discriminatory proposals and to urge that a spirit of justice, fair play, and far-sighted deliberation may be exercised. It is our prayer that our state and nation may overcome any temptations to fall to the level of that racialism which is spreading terror to so many parts of the globe.

It is as Christians and as representatives of Christian churches that we protest against the discriminatory proposals aimed at Americans of Japanese ancestry. In recent years the churches have given the questions arising from race relations most serious thought. In 1937 the Ecumenical Conference on Church, Community and State, meeting at Oxford, England, spoke the mind of Protestantism when it said: "The Christians see distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race antagonism the Church must set its face implacably as rebellion against God. . . . The deification of nation, race or class, or of political or cultural ideas, is idolatry, and can only lead to increasing division and disaster." The Federal Council of Churches of Christ in America has spoken with a spirit which we commend also to you: "Christians must seek as never before to remove suspicions, fears, misunderstandings, and prejudices between racial groups and to foster mutual understanding, tolerance, respect for personality, and spirit of co-operation. We must replace attitudes and customs based upon past fears and hatreds by those based upon mutual interest and present services." (1924)

Behind these unequivocal pronouncements stands the clear teaching of our religious heritage. The Old and New Testaments alike teach categorically: "Thou shalt love thy neighbor as thyself." Our Lord taught that God is the Father of all mankind, that we should live like brothers with our fellow men, that we should pray that His Kingdom come. The moral law that commands us is an all-inclusive love. "God has made of one blood all nations of men." Clearly, discriminatory legislation against Americans of Japanese parents violates Christian Principles.

In violating Christian Principles, one violates the spiritual basis of western civilization and of democracy itself. The moral laws of justice, the sanctity of personality, the enrichment of society through variety of differences, the equality of races, the hope of democracy that creative opportunity for all people be provided — these are indispensable ideas in the democratic way of life.

Many of the persons potentially affected by the proposed legislation are members of our churches. Discrimination against them contradicts the international work of Christian missionary endeavor. We must enlarge rather than shrink the "reservoir of goodwill" which Christian missions have created around the world. It is not the part of far-sighted legislation to engender hate and to plant the seeds of enmity which can only flower into future strife. Men like Ambassador Grew, rich in international and inter-racial experience, reminds us of the seriousness of the problem when he writes in his "Report from Tokyo" as follows:

"After we have defeated the Axis states, the ghosts of totalitarianism will stalk through the world with prejudice and hate. We can exercise these ghosts and destroy them if we do not try to meet hate with hate. We must meet hate with cold but sane resolution. We must meet malice, not with malice, but with fine good sense."

Recognizing the fact of present war conditions, it is the wisdom of Christian forbearance that we do not that which will be the cause of future ills and of regret. In the name of The Christ, we urge you to seek the larger, the more constructive, the more generous way.

Your positions as legislators inevitably cause you to face race issues as among the most critical problems before our democracy. Discriminatory legislation against members of one race causes anxiety, restlessness, and friction among all the racial minorities which look to the spirit of democratic justice as their security. If racial groups cannot depend on the understanding, the tolerance, and the good will of Christian democracy, their hope is gone. This hope turned to despair will rise in global conflagration and racial warfare. Your attitudes now will have historical repercussions.

In the name of the Church, we earnestly pray that you will resist the legislative proposals which we have referred to and will stand for open, constructive, and generous handling of the problems which will exist when the war with Japan has been terminated.

Respectfully,

ALPHONZO E. BELL
President, Church Federation of Los Angeles

DR. DONALD H. TRIPPETT
President, Southern California Council of Churches

E. C. FARNHAM
Executive Secretary

Forwarded by GURNEY BINFORD.

MY FACE TO GOD

Like the flowers that look to morning's sun
For sustaining light till day is done,
I will turn my face to God, that He
May shed the grace of His sun on me.

Like the flowers that search for strength at noon
Lest their fragrant beauty fade too soon,
I will lift my face to God, that He
May shed the grace of His sun on me.

Like the flowers enriched as evening's glow
Deepens their colors . . . even so
I will keep my face to God, that He
May shed the grace of His sun on me.

LULA H. KENWORTHY.

AT THE DEATH OF A FRIEND

His life was gentle and transparent,
We saw the light of love shine through.
He was a constant revelation
To all those many that he knew.

When others found the world divided,
He proved the parts made still a whole.
In early youth he had discovered
The greatness of the human soul.

What time had given, time has taken.
His form and face return to earth.
But to himself this last departing
Seemed like another, greater birth.

GERHARD FRIEDRICH.

World Outlook From Washington

By Bertram Pickard

ON the occasion of the Eighteenth anniversary of the Geneva Red Cross, in early February, I visited the Office of the Delegate, Dr. Marc Peter (for twenty years, 1919-1939, Swiss Minister in Washington) to pay my respects and a deeply felt personal tribute to the work of the International Red Cross Committee.

To see and talk with Dr. Peter, born and reared in Geneva and bearing all the marks of that Genevese character which expresses itself in a philanthropy that is at once modest yet assured, reserved yet pertinacious, slightly ascetic yet generously responsive, was to evoke vivid memories.

One saw in mind the lake-side Villa Moynier hard by the Palais Wilson, Red Cross headquarters, once the home of Gustave Moynier, Henri Dunant's collaborator and first President of the International Committee, which International Committee is today, as it has always been, exclusively Swiss in composition. How well I remember meeting Max Huber, the present President, and successor of Gustave Moynier (1864-1910) and Gustave Ador (1910-1928), in the early days of the war walking from the Villa deep in preoccupied thought, his rugged face pale and lined with anxiety. At that moment delicate negotiations were in train with Germany, whose application of the Geneva Conventions was still in doubt.

One's mind then crossed the city to the headquarters of the Central Information Bureau for Prisoners of War, established first in 1914, revived in 1939, to undertake, in the very building (Palais du Conseil General) where many hopeful League Assemblies and International Labor Conferences met, to undertake for the second time the sad yet merciful task of intermediaries between prisoners of war and interned civilians, on the one hand, and anxious relatives and friends, on the other. I recalled vividly a visit in the spring of 1940 as the work was getting under way and witnessing the care and zeal with which the mounting correspondence was organized. In World War I the flood of letters was big enough and resulted, by 1918, in files with 7,000,000 cards. But today the terrible total of 12,000,000 cards has already been reached, each one representing a human being uprooted and separated from loved ones. A daily mail of 40,000 to 60,000 letters is common and there are more than 3,000 workers in Geneva (more than 5,000 in Switzerland as a whole) with a monthly expenditure of nearly $100,000, 80% of these funds being contributed by Switzerland, which provides virtually all personnel, paid and voluntary, for reasons of neutrality.

This question of neutrality is the very essence, and the indispensable condition, of the work carried out by the International Committee. It derives from the neutrality of Switzerland itself and was evidenced in an extreme form during the Abyssinian affair when the Red Cross refused to disclose to the League first-hand evidence it was alleged to have of Italian use of poison gas, on the grounds that it was the repository of confidential information concerning the use of which it was itself the sole judge and arbiter. This raised interesting juridical and moral problems which cannot be discussed here. But it is clear that the role of the Red Cross Committee as promoter and interpreter of the Conventions, mediator between governments and supervisor, through its delegates and other agents, of the application of the Conventions in prison camps, etc., all over the world, depends upon the most rigid impartiality of its Swiss personnel, which in turn is intimately bound up with the traditional neutrality of Switzerland.

As Max Huber has recently written:

"The unswerving adherence to neutrality which can be termed the keystone of Swiss foreign policy, and which has been maintained by the Swiss Confederation for nearly five centuries, confers certain rights upon us but it also imposes duties. The noblest of these is, surely, the readiness to succor the unfortunate victims of wars."

Whatever doubts one may have about the doctrine and practice of neutrality in the modern world, the thought uppermost as one sees in imagination the Swiss white cross on the red ground floating above Calvin's Cathedral, and the red cross on the white ground, marking the scenes of Red Cross activities, is one of deep thankfulness for Dunant, Moynier, and their successors. And coupled with it goes the hope that the humane spirit which since Solferino has always had a witness on the bloodiest of battlefields will rise, at last, triumphant over war itself.

Let us then salute Geneva—the home both of the Red Cross and the first great crusade to abolish war, and establish peace.

February, 1943.

FRIENDS AND SOCIAL WORKERS

By HENRIETTA STRATTON JAQUETTA

February 26, 1943.

Yesterday I was called on the telephone by a concerned citizen who was seeking information. Where could he turn for skilled and continuing help for a family whose two daughters had left home in the company of men who were known to be irresponsible and of bad reputation. The parents had come to him about their daughters, and he in turn had called me for advice.

Here was a situation increasingly familiar, at a time when the whole world is on the march, and so many young people have lost their sense of values and the controls of family life. The neighborhood too, where these girls live, shows a picture of overcrowded and inadequate housing, with few recreational facilities and other outlets for active young people.

Fortunately a Family Society is located in that neighborhood, with workers equipped with the skill and experience to undertake just such tasks as my friend had brought to me. It was with real relief that I was able to arrange for the worried parents to lay their problem before one of these workers and to get her counsel and guidance.

It occurred to me again, as it has so often under similar circumstances in the past, that modern society needs skilled social workers just as it needs physicians and nurses, lawyers and engineers. Indeed, it needs them more in a war-torn world than ever before, at a time when all of us must meet serious personal problems that reflect the difficulties that the whole world faces.

The story of these girls offers an instance of the need of skilled social workers in every community. Locating the girls may not be very hard, though a worker would need to know a good deal about inter-state regulations, and how to make contacts in other localities with social agencies such as the Travelers Aid or the Juvenile Court. The more difficult service, related to the whole family situation, would begin when the girls were found and the parents, the girls and the social worker would need to try to work out together a plan for the family life on a more satisfying basis.

Sometimes we run-of-the-mill citizens may be aides to these professional people in addition to being responsible for seeing that the community has them available, but at all times we should seek to know where our limitations as well as our particular opportunities lie. Just now there is great need for volun-

teers in hospitals and in social agencies: manpower has been drained away by the war effort, and Friends have a special responsibility and a special impulse toward filling these community needs. Some of us are offering ourselves through the Friends Emergency service, others through local agencies meeting local needs, and still others are primarily interested in helping replan our community life to improve living and working conditions for all of us.

The philosophy underlying Friends' respect for the individual and trust in his God-given qualities is closely akin to that of the Social Work profession and is at the base of their skills and methods. Our Society has as one of its objectives the helping of each individual to find his fullest expression and the highest level of his potentialities as a member of a community which is interdependent. Everywhere there are some who need *help* on the way, and social work has developed knowledge and skills in helping people to reach these higher levels. For these reasons Friends should seek to understand, and should hold in high esteem this new profession in human relations. Then, too, in their local communities and in their larger, even world-wide projects for Relief and Rehabilitation, Friends will want to make use of the experienced social worker where his knowledge and skills are needed. Many Friends are already members of this profession and many more because of its kinship with our basic philosophy will be wanting to join its ranks at a time when problems of human adjustment are growing increasingly grave.

When Friends need to call upon the Social Worker for his contribution we should keep in mind two areas in which he has competence: first, the field of counselling and individual guidance, with emphasis on understanding personal needs and on ways of meeting them, case by case. The second field is similar to the public health work of the medical profession, and is particularly concerned in *preventing* pressures and individual maladjustment by providing adequate community resources and improvements in living and work conditions. The latter field is that of social welfare planning, community organization, and social administration. It is here that laymen and in particular *Friends*, because of their very religious beliefs, may be instrumental in bringing to their communities the co-operative pattern which endeavors to weave knowledge and understanding of human needs, special skills, and community resources into what we can only call a divine pattern because we are striving for it.

Bombings in England

By Frederick Sainty

Excerpts from Frederick Sainty's letter to J. P. Elkinton of 1-13-43

I send 'Front Line,' an officially produced acount of the bombings and enemy action fires in this land, and the efforts made to cope with them. It is not a military account or militaristic in design, but just a plain account of the suffering, courage, endurance and spirit of the common man. It is the land or shore equivalent of the work of lifeboatmen, and I confess to a catch in my throat and a sob in my heart when I read it, for the people have been indeed great all over the country, and, with absence of bitterness, borne untold horrors inflicted on them by a nation with whom they desired to be friends. The people have expressed in their bravery, and fellowship in their sufferings, so much of the Christian spirit in a World calamity as all the priests and parsons in this land have never collectively, I feel, even visualized. It is much nearer to the spirit of Friends than to that of hierarchies, to the Christian life than to theological discoveries on Christianity.

"Life generally under these abnormal conditions, is being gradually stabilized, if such a term can be used when upheavals and more upheavals in every sphere of life are continually going on. Upheavals and changes are taken as a matter of course and are expected now. Yet in it all there is a general sense of wise leadership and able administration at the helm of the Ship of State, which has welded into a strong instrument for its purposes, noble and peasant, industrialist and worker, Conservative and Communist. The mansions and palaces are occupied by troops, evacuated bairns, social betterment associations, etc. British Restaurants have been started over most of the country, they are a variant of the cafeteria system in U. S. run mostly with unpaid labour, in public buildings or loaned premises, cheap dinners of two courses, varying in cost from 18 cents to 24 cents (as far as I've experienced) daily to all and sundry. This saves coal, gas and electricity in the homes, and gives the public cheap meals, in which food values are carefully taken into account. Wholewheat bread has been compulsory for many months, and white bread prohibited. This change in the bread is bearing fruit,—a bit mixed that —the medicals are saying it looks as if it is having beneficent results as to cancerous tendencies. The rationing of many things has meant enough for all. As a vegetarian, since rationing came in I have lacked nothing essential, and with the absence of the usual number of eggs, I find I'm losing the desire for them, and this applies to other foods. Recently at a British Restaurant we learned we had as waitresses who worked hard, the daughters of a duke, and another relative acted as cashier. I nearly tipped the girl who waited on us, not knowing she was Lady S——. If the comradeship engendered in this and thy land, and between the allied nations holds after the war, then evil will have killed itself, i. e., the evil of war, the result of individual and national avarice, the parent of oppression and its resultant—war . . . .

"Friends are standing in the gap, and counter attacking and attacking in the Quaker way. The strategy of the Christian spirit of love to God and fellowshiping service to man, the strategy of love, by inward compulsion has led Friends into varied efforts to assuage suffering wherever it is, and where they have had the opportunity and means to do it; and to try to use any opportunity to help bring the appalling loss of life to an end. It all seems so small in the ocean of suffering, disease and death, and yet it may be helping to salt the ocean of human affairs with the salinity of Christ. Often we find ourselves in opposition to some Government regulation made to help the war efforts—without intentionally aiming at conscience, but rather not foreseeing the possible infraction of sincere people's faith. No persecution is intended, and generally the authorities and administrative committees are courteous and kindly, even under provocation. . . . "

LIGHT AND TRUTH

I talk to men of light and truth
And of the world that ought to be.
How know they light 'till they see it shine?
Believe the truth 'till they see it lived?
The ought to be, a dream, a hope,
Until somewhere within the flesh of man
The ought to be becomes the life that is.

Aye! Master Builder of mankind,
You've taught me how to build.
You builded first within your life,
You lived the life of God within the flesh.
Creative are ideals when lived.
Tho' earth's blind wisdom cried, "foolishness,"
In thee a new creation I become.
Now, Master, I too, can build.

QUAKERDOM · AT · LARGE

Jesse A. Stanfield announces that after April 10th his address is to be 107 Bundy Avenue, New Castle, Indiana, where he is to live as the pastor of the New Castle meeting.

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The beautiful home of Ruth E. Osborne, at Amesbury, Massachusetts, was destroyed by fire at an early hour on March 6th. Ruth E. Osborne and her companion, Mary L. Nichols, are now located at the Huntington Home, 230 Main Street, Amesbury, Mass.

* * * *

Earnest effort has been made by the Missionary Board of Ohio Yearly Meeting to learn of the present condition of Charles E. DeVol, whether he has been interned by the Japanese, or whether he still enjoys the freedom of Shanghai City. Results of these efforts have not been fully satisfying, as no late information is available. The State Department reports that he was well and in Shanghai as of October, 1942. Also, he is reported through the International Red Cross and the Swiss Government as listed for repatriation on the next voyage of the Gripsholm — when that voyage is made.

* * * *

Truman C. and Anna R. Kenworthy of 115 South West 8th Street, Richmond, Indiana, entertained at their home on Sunday, March 21, 1943, their children and grandchildren, in honor of his eightieth birthday, which occurred March 17, 1943. Truman C. Kenworthy is still enjoying good health and serving as supply pastor for two country meetings, some thirty miles out from Richmond.

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G. Raymond Booth, West Coast Field Secretary for the Service Committee, has accepted a position in the Placement Division of the War Relocation Authority.

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Walter Wilson, pastor of Earlham, Iowa, Meeting is recovering satisfactorily from an operation, which he underwent early in March.

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In celebration of the wedding anniversary of William J. and Flora Sayers of Friends Memorial Church of Muncie, Indiana, a delightful affair was given on Sunday, March 7th, at the church, by members of the "Married by Sayers Club." The club is composed of couples married by William J. Sayers, and their families, and the affair marked the third of its kind given annually in celebration of the wedding anniversary of the Sayers. A carry-in dinner was served, and a color scheme of pastel pink, green and yellow, with a touch of silver was used in the decorative arrangements. Marking the places at the long dinner tables were charming favors of miniature gold wedding rings tied with yellow ribbons and fastened with tiny gold wedding bells. Seated at the guests of honor table were couples married more than twenty-five years; and for the program which followed the meal, the families who attended were divided into three groups, each of which was represented in some activity. The first group was composed of persons having been married less than five years, the second was comprised of children of persons married by William J. Sayers, and the third included persons who were married before 1925. Presented to William and Flora Sayers was a beautiful white wedding cake topped with an archway of lilies-of-the-valley from which were suspended tiny white wedding bells, and a gift which is highly prized by them is the attractive photograph album containing pictures of the couples married by William J. Sayers, which was also presented to the couple. There was also given a lovely bouquet of pink rosebuds.

NEWS OF OUR MEETINGS

Spiceland, Indiana, Friends Meeting continues in a normal course. During the past quarter our Pastor has preached a series of sermons based on the Lord's Prayer, which has been very well presented.

During February a special series of evangelistic meetings was held with Kenneth and Ruthanna Pickering assisting the pastor. Very good interest was shown, considering gas rationing and cold weather. On the last Sunday, cards were distributed through the audience for a consecration vow. Forty-six cards were signed pledging allegiance to the Master and the church.

Good interest is being shown in both Endeavor societies. The Church boys still enjoy the recreation evening in the high school gym.

On January 31, a special service for boys in military service was presented, with an appropriate program. Relatives and friends of most of the boys were in attendance.

We are planning to follow the suggestion of the Call to Concerted Action, with the pastor bringing a series of Lenten messages. A religious census is being taken of the community, and it is being planned to send out workers to encourage disinterested families.

* * * *

Asheboro Street Meeting of Greensboro, N. C., is uniting with other meetings of North Carolina Yearly Meeting in the observance of Spiritual Emphasis Week, beginning next First Day morning, March 28th, and continuing throughout the week. Services each evening, with the exception of Saturday, will be held at 8 o'clock. Byron L. Osborne, of Cleveland, Ohio, is to be our guest minister.

As part of our preparation for this week of special services, we are asking our members and friends to observe a period of special prayer for the meetings at the time they partake of the noon meal each day.

Beginning tomorrow, this Meeting House will be open from 9:00 a. m. to 4:00 p. m. each day during the week for prayer and meditation. A warm invitation is extended to all who may pass our doors, regardless of church affiliation, to step aside from the rush of everyday affairs for a few moments of silent worship. *(From the Bulletin.)*

* * * *

A series of evangelistic meetings began at Penn, Michigan, February first, and continued for eight days. Seth Painter, a business man from Monroeville, Indiana, assisted the pastor, Billy L. Lewis. A wonderful spirit was manifested in the meetings and fifty-one people sought divine assistance. A nearby church of the Brethren cooperated and shared in the blessings of the occasion.

Penn Friends are broadcasting each Saturday morning over WTRC at Elkhart, Indiana.

* * * *

New Burlington, Ohio, Meeting, Wilmington Yearly Meeting, recently enjoyed a series of meetings, February 21 to March 1, with Franklin and Lillian Chant and the local pastor, R. N. Chapman. Although of only ten days duration, definite steps were taken by many. Outstanding was a gathering in the front of the meeting house when thirteen young people (ages sixteen to twenty-five) knelt and asked divine guidance and help in their life problems.

Among the older members there was a definite acceptance of added responsibility in carrying on the work of the church.

* * * *

High Point, North Carolina, Monthly Meeting of Friends recently observed

Race Relations Sunday by having the boys' glee club from the William Penn High School (Negro) for a concert at the Sunday evening service. These boys gave a program characterized by deep spiritual feeling; they were directed by their principal, Professor Burford.

The meeting greatly enjoyed the visit of Walter and Olive Haviland of Lansdowne, Pa. Walter Haviland's message was much appreciated.

This meeting, as well as others in the Yearly Meeting, is looking forward to Spiritual Emphasis Week. Samuel Haworth, a former pastor, will bring a series of messages beginning April 1st.

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Two events were celebrated at Lafayette Avenue, Brooklyn, New York, meeting on the evening of February 13th. At that time the Meeting gave a belated but informal reception to Robert and Evaleen Jones. Robert Jones came to the Meeting last September but illness kept Evaleen and Bobby in Tennessee until January 1st. It was, therefore, cause for celebration that the Jones family was reunited and a welcome to the entire family could be tendered. Orlando Marine cited the names of the preceding ministers and told interesting facts concerning their services. William Taber also more formally welcomed the Jones to their new life with Brooklyn Meeting. Edith Rhodes presented Evaleen with a corsage to show the friendship of the women of the Meeting. The rest of the evening was given over to a Valentine party, featured by games. Moving pictures, taken by Hugh and Mary Middleton were shown and enjoyed by everyone. A social hour, with refreshments, ended the evening.

At present we are all rejoicing over the recovery of William C. Taber from his recent illness. On February 15th while waiting for a trolley car at the corner near his home, he froze his hands and portions of his face—the mercury was twelve below zero in New York that morning, which is cold for the city. He has been confined to his bed for several weeks but is almost ready to go out again now.

"Brooklyn Sunday" is a new feature this year at Lafayette Avenue. The second Sunday each month is designated as Brooklyn Sunday. Dinner is served at the Meeting House and all suburbanites are urged to come "home" for Meeting on that day. Due to the increased difficulty in traveling without cars, the longer time of fellowship at the Meeting is drawing many in for the day.

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New Castle, Indiana, Friends are glad to report that Jesse Stanfield is soon to be their pastor. Since September, 1942 they have been without a pastor. During this time the membership has taken on the serious work of the meeting. Committees have considered their respective fields more seriously. The Pastoral Committee especially deserves commendation for its work. The sub-committee to secure a pastor has worked unceasingly. Olive Hedges Payne is its chairman. After the pastor left last September the parsonage was taken over for the children's department of the Bible School. This venture was so successful that it has been thought best to purchase a new parsonage. This has been done and when the Stanfield household goods arrived they were placed in it. Many of our homes are saddened by the absence of their boys—thirty-one in all. The women sew every Tuesday for the A.F.S.C.

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A series of evangelistic and home visitation services, under the guidance of Richard R. Newby, assisted by the pastor Fred and Ruby Snow, is announced for the Meeting at Wilder, Indiana, April 4-12.

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On April 11th of this year, 1943, Noblesville, Indiana, Friends plan for a day of Thanksgiving, which will include the burning of the mortgage which has been hanging over the church and parsonage for many years. We also plan the entire indebtedness of the church to be cancelled by that time.

An interesting program is being prepared with a "carry-in-dinner" and a day of rejoicing and thankfulness to our Heavenly Father for his blessings to us. We earnestly invite the presence of any or all Friends who might feel an interest in the past, present or future of this Meeting to come and worship with us on that day. (No financial assistance to be asked.)

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However perfect days of June may be, they cannot be better than these days of March we are having now in Florida. Our Meeting attendance in St. Petersburg has been correspondingly good too, in spite of the fact that there are many fewer winter visitors here this season.

As often as possible Friends have met and enjoyed the fellowship of the group. We were sorry that Arthur and Edith Jackson could not be with us longer. We have had several afternoon tea meetings. Early in February Alfred Butterworth entertained us with enchanting tales of his walking trip through Spain fifty years ago. Then Caroline N. Jacob gave us vivid word pictures of Alfred and Norma Jacob's experiences in Spain with the A.F.S.C. during the recent Revolution. At our last Monthly Meeting, Mary Champney gave a clear, sad picture of Holland just before the "Occupation." By quietly relating a few case histories she portrayed the mental and physical suffering of the refugees whom the A.F.S.C. tried to help.

This month too, our tea, given in honor of the Syrians, our friends through the ingathering love of Dr. Elihu Grant, was a delightful affair. Dr. Arthur Bacon who taught twenty-one years at the American College of Beirut, suggested in a very happy manner that he was going to try to make the Syrians homesick by reminding them of the many beauties of their native land. He described in interesting detail the scenery, types of roads, walking trips they had taken from Beirut. Mrs. Elias Malouf of Boston, a close friend of Almy Grant's, read a forward-looking account of the plans of the Syrian Relief Association. It is going to finance a welfare unit of students from Friends Schools in Syria to work in isolated villages in the section of Palestine where Dr. Grant was. The unit is to be called the 'Dr. Elihu Grant Unit.' After Amin Beder had given a feeling tribute to the memory of Dr. Grant and appreciation of Friends in St. Petersburg, Mrs. Malouf read an article which explained the attitude of Syrians toward world situations today.

During February we were fortunate in having Elined Kotschnig worship with us two First-days. After Meeting the second Sabbath, we had an extra session when she told us of the four problems that Friends will consider at Mt. Holly, N. J. next month. Also in February, Robert Molyneaux, his wife and their friend, Mr. Watson, served tea to Friends at the Art Museum one First-day afternoon during the time his one hundred Currier and Ives Prints were exhibited there.

QUARTERLY MEETING NEWS

New London Quarterly Meeting was held at New London, Indiana, in January. Those who brought the messages were Dean Gregory, at the Ministry and Oversight meeting on Friday afternoon, Hurd Allen Drake of the Kokomo Presbyterian church at the Quarterly meeting session on Saturday and J. Frank Niles of the Lords Day Alliance on Sunday.

On February 1-14, a two weeks meeting was held at New London led by Stacy Wesner of Paoli, Indiana. Fred and Evalyn Turner were the leaders in singing. The ministry was constructive and the messages so interrelated that those who heard grew in grace and obtained a broader vision of Christian service.

Sunday preceding Thanksgiving was observed by a unified service. Each one brought his thank offering which was to be used in redecorating the church. A family night in the near future will be held as a celebration in a quiet way,

with Murray Johnson of Union Street meeting Kokomo, Indiana as the invited speaker.

The pastor, John R. Walter, is giving, by request, a study of Prophecy in the Sunday evening meetings.

Looking forward to Easter—there will be one or more pre-Easter meetings and a service of song by the newly organized choir, with a message by the pastor on Easter Sunday.

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Bangor Quarterly Meeting convened at Marshalltown, Iowa, Saturday, February 27th, with a good attendance. Due to gas rationing the Ministry and Oversight meeting was held at 9:30 on Saturday morning. The meeting for worship being held at 10:30. Paul Barnett, Yearly Meeting Superintendent, was present and brought a good message using as his text, "Him that overcometh will I make a pillar in the temple of my God." Revelation 3:12. Following the dinner and social hour the Women's Missionary Union held a short business session, after which the business session of the Quarterly Meeting was held. Charles Haworth, financial Secretary of William Penn College, was present and gave an encouraging report of the College. Paul Barnett remained over and brought the message at the Sunday morning service in the absence of the Pastor Orval H. Cox who was ill. Paul Barnett gave an inspiring message on Sunday afternoon at the Young People's rally, which was in charge of Irma Mason, Quarterly Meeting Superintendent of Young People's work.

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On Monday evening, February 8, 1943, the annual Bangor Quarterly Meeting Christian Endeavor dinner and program was held in the Marshalltown, Iowa, church dining room with about one hundred in attendance. Following the dinner a good program was rendered by the young people which closed with an address by Ben Harris, a Friends Minister who is Pastor of the Federated Church in Union.

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Bear Creek Quarterly Meeting, Iowa, enjoyed the presence of Erroll Elliott and Charles Haworth, who presented the needs of William Penn College, as well as her ability to serve in this present hour and in the problems of post-war planning. Erroll Elliott helped us realize that the contribution of Friends must be that of vital Christian living, and since no lasting peace can be established on human misery—we must dedicate ourselves to relieving such wherever possible.

On Sunday—Paul Barnett, our Yearly Meeting Superintendent, brought us a masterful message based upon Christ's message to the Church of Philadelphia —"Him that overcometh will I make a pillar in the temple of my God." We were stirred anew with the importance of becoming pillars—the very foundations of the Church—rather than mere draperies or furnishings that soon have to be replaced.

MARRIAGES

BAYER-JOHNSON — Margaret Johnson, daughter of Benjamin N. and Mary E. Johnson, and John Frederick Bayer, on March 3, 1943 at Richmond, Indiana. Norval E. Webb, Minister.

BIRTHS

CLARK—To Thomas W. Y. and Aurie A. Clark, on March 13, 1943 in Baltimore, Maryland, a son, Robert Hoag Austin Clark.

FARLOW—To Herbert and Helen Newby Farlow of Russiaville, Indiana, March 14, 1943, a daughter, Rachel Lynn.

PRAY—To Enos G. and Wilma Reagan Pray, Skokie, Illinois, on February 1, 1943, a daughter, Barbara Lucile.

RAWLES — To Kenneth and Letha Tucker Rawles, Russiaville, Indiana, March 11, 1943, a son, Max Leroy.

DEATHS

ALLEN—Henry Allen, son of Samuel and Catherine Allen, February 14, 1943, at his home in Whittier, California, aged eighty-eight years. He and his wife, Mary, had at one time been connected with the Girls Annex Dormitory at Earlham College, Indiana. While in Idaho they, with their son and daughter, led in the founding of a meeting at Princeton. Later they served as Superintendent and Matron at Pacific College, Newberg, Oregon. His last years were spent in Whittier, California. He is survived by his wife, one son, Forrest of Whittier, California, and a brother, Wilson Allen, of Indianapolis, Indiana. Funeral services were in charge of Herschel Folger, with interment in Rose Memorial Park.

DIXON—Mary Ann Dixon, at her home in Elkin, North Carolina, at the age of eighty-three. She was the wife of Zeno H. Dixon and a sister of Joseph M. Dixon, a former governor and congressman from Montana. She was a member of Harmony Grove Friends Meeting in Yadkinville. She is survived by her husband and three daughters, Alice and Blanche Dixon of Elkin and Mrs. R. W. Bostain of Wilmington, N. C. Funeral services were held in the Baptist Church under direction of Samuel Haworth, assisted by ministers of local churches. Interment was in the Hollywood Cemetery.

HICKMAN — Thomas Omer Hickman, son of Simeon and Jane Hickman, on his sixty-first birthday, near Lafayette, Indiana, March 7, 1943. He had exerted himself in starting his car prior to the meeting hour, had taught a class and assisted in the singing. While singing a special number with his daughter, "Does God Answer Prayer Today," he was stricken and died in a few minutes.

He entered the ministry in 1920. He had served a number of meetings as pastor and was pastor of the Farmers Institute Meeting at the time of his death. He is survived by nine children.

HOLE—Edgar Thomas Hole on March 7, 1943. He was the son of Jacob and Amelia Morlan Hole. Surviving are his wife, Adeliade W. Hole, a daughter, Leona Hole Miles of Madison, New Jersey and a son, Morlan N. Hole of Silver Spring, Maryland.

Edgar Hole spent many years as a missionary in Africa under the American Friends' Board of Missions. He, together with Arthur B. Chilson, and Willis R. Hotchkiss, were the three who formed the prospecting party in the spring of 1902 that established the Friends work in Kenya Colony, Africa, where he and Adelaide continued to work until 1923. For the past thirteen years he has served as financial agent for Guilford College, North Carolina. Since his retirement last July he had been making his home with his daughter at Rockwood Road, Madison, New Jersey. Interment was in Friends' Cemetery in Prospect Park, Brooklyn, New York.

WRIGHT—Riley Griffin Wright, member of West Grove Meeting, near Noblesville, Indiana, March 5, 1943 at the age of seventy-eight years. He was the son of Joel and Martha J. Wright. He was a life long member of the Society of Friends. He is survived by his wife Luzena Meredith Wright and five children, also one brother, two half brothers and one half sister. Funeral services were conducted March 7th at his home meeting, by Frank Stafford, pastor.

"FRIEND"LY PARKING

Friends are very fortunate in having a religious philosophy based on brotherly love, because it can be applied so easily in every-day life. This philosophy has the beauty of simplicity and adaptability. A Friend need only look about to see where it applies to every situation and then acquire the habit of application, by practice. For instance, an everyday occurrence like parking a car at a curb offers an opportunity to apply the principles of brotherliness.

Any act by one person which inconveniences or distresses another is easily an un-"Friend"ly act and careless parking, as we all know, can cause more exasperation than any other of the many road discourtesies.

Cars parked at an angle so that they project onto the free road from a foot to a yard are a menace to other cars which must swerve to avoid hitting them and thus put themselves in the legal wrong in relation to on-coming traffic or even by so swerving collide with another car.

There is need also for more thoughtful and economical use of nearby curb space at Meeting. Where all of us leave at nearly the same time, cars can be parked more closely, almost bumper to bumper, at no more cost than a little patience but with the gain of space for several more cars.

This can be accomplished easily if the first arrivals go to the front of the line and all others pull up closely behind them as they arrive. If we keep in mind thoughtfulness for the convenience of others, the added trouble will be worthwhile.

Montclair Meeting News.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santimier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

AMONG OUR CONTRIBUTORS

ALBERT L. COPELAND—Pastor Westfield, Indiana, Meeting, Clerk of Western Yearly Meeting.

MERLE L. DAVIS — Administrative Secretary American Friends Board of Missions.

EARL FOWLER—Recently on American Friends Staff, now in C. P. S. Camp, Cooperstown, New York.

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